A

Sober Guess

CONCERNING

Several Dark Prophesies

IN THE

REVELATION,

Especially

The XI. Chapter.

Extracted out of several Authors Expositors on the APOCALYPS.

By T. P. Minister of the Gospel, P. P.

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1 Pet. 1. 19. *We have also a more sure Word of Prophesie, whereunto ye do well to take heed, as to a light that shineth in a dark place, till the day come, &c.*

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BIBLIOTHECA · BODLEIANA

TO THE READER.

THe reverend and learned Author of this enſuing Treatiſe, having had of late an unpleaſing liberty from his Miniſterial Imployments, wherein he hath for theſe many years laſt paſt been exerciſed with much acceptance, and precious fruit, and being ſtudious how he might beſt ſerve his Generation, and improve his time and talent for common benefit, did engage himſelf (moved no doubt thereunto from above) to the ſtudy of the book of the *Revelation*,

lation, and to make a ſearch into the deep Myſteries contained in it, the rather that he and others by his means might the better underſtand the mind of God in the way of his providential diſpenſations, which are ſo variouſly interpreted, and at which ſo many ſtumble and fall. The Province, the task, though difficult, yet is proper for him, and men of his capacity to undertake, to whom the *Arcana Cœli*, the lively Oracles, the myſteries of the Kingdom of God are committed, and whoſe duty it is to make Viſions plain.

In this work the Author hath laboured ad *ſudorem*, *ad pallorem*; and no doubt found it to be *dolor in oculis*, as the Pſalmiſt phraſes it. When he had laboured much in this work, and had brought it *ad umbilicum*, knowing and conſidering with himſelf, as *Piſcator* did upon the very ſame occaſion, *That we know but in part, propheſie but in part*, and

that

that the ſpirits of the Prophets are ſubject to the Prophets, he willingly offered his papers to the peruſal, and ſubmitted them to the judgement and cenſure of his Brethren, and among others, to me, the leaſt of all, whoſe acquaintance with the Author and his work within not many hours bears the ſame date. And I muſt profeſs I count it a mercy to have acquaintance with both, and do cordially own the Work for the Authors ſake, and the Author for the Works ſake.

After I had ſaluted the Treatiſe, *a limine*, I found more and more encouragement to paſs further and further into it, and having peruſed it was fully concurrent in my judgement upon it, with others that had run the lines before me, that it was *Opus prælo dignum*, and did heartily preſs the publication of it, as that which would be of precious uſe, and much for beneſit to ſuch as deſire to move by the *Apocalyptique* line, wiſhing

that

that being well taught it might have the fairest gales, and a most gainful trade.

Reader, the Treatise is now in thy hand, and wilt thou not take cognizance of it, and be acquainted with it? *Solomon* gives it for the character of a fool, That he hath a price in his hand to get knowledge, and hath no heart to it; will it be for thy honour to be so charactred? When the little book mentioned *Rev.* 5. was held in the hand of him that sate on the Throne, and none found worthy to open it, and look into it, *John* was deeply affected, and wept much, to think that a Book that would be so much for the Churches benefit, should remain a sealed book. God hath made gracious provision formerly, and now of late, that by Labours and Lucubrations of this and other the faithful servants of Christ, this mysterious book should be opened, and elucidated, the *Arcana* explained; and shall not this

this precious provision be accepted and made use of?

Thou hast in this Book, which the Author hath laboured in, an account given in a prophetical and mysterious way, of a Lamb slain, but alive again, standing on Mount *Zion* in a military posture, fighting, and conquering, and going out to conquer. A Lamb I say, so the great Shepherd of the sheep delights to be stiled and called by his Lambs and Sheep.

2. Thou hast an account of a lovely Bride, in beauty and bravery, made ready for the Lamb her Husband, and the solemnization of their happy Nuptials after Espousals.

3. Of a foul and formidale Beast, succeeding a great red Dragon, in place and power, and under specious pretences of holding correspondency with the Lamb, making war against him.

4. Of a scarlet coloured Whore, having upon her the names of Blasphemy, and in her hand a golden cup.

cup full of abominations, and filthinesses of her fornication, inebriating therewith the Kings and Princes, and Inhabiters of the earth.

5. Of the followers of the Lamb, in their numbers witnessing to him, warring with him, and suffering for him, and then appearing with his fathers name in their foreheads, with Crowns and Palms, rejoycing and triumphing, having gotten the victory over the Beast and over his Image, and over his Mark, and over the Number of his name.

6. Of the followers of the Beast, and fornicators with the Whore, receiving a Beasts mark, and their dreadful doom, as persons that were not the Lambs *Milites conscripti*, not written in the Lambs Book of life.

Briefly, Thou hast an account of seven Seals, seven loud sounding Trumpets, seven Vials filled up with hot scorching and scalding wrath, and poured out upon the Antichristian world. These and other the like

like myſterious things are held forth in this Book of *Revelations*, and in part cleared up in the Writings of this and other the ſervants of Chriſt, make uſe then of this proviſion made, and bleſs God, that thereby thou art in a fair way to poſſeſs that bleſſing which in *Rev.* 1. is pronounced on them, and aſcertained to them that read, and hear, and keep the ſayings of this Book. The time haſtens wherein the things contained in it will have their full accompliſhment; and then inſtead of a propheſie of things to be done, it will turn it ſelf into a Hiſtory of things already done; beleive it now as a Propheſie, that thou mayſt rejoyce in it as a Hiſtory. And take heed leſt through neglect to labour and ſearch for the right underſtanding of this Book, by ſuch holy helps, thou be not found in compliance with Beaſt-worſhip, and fall under the power of that word which is pronounced in a judicial way, *Rev.* 22.

Let him that is filthy, superstitious, idolatrous, be so still; which Scripture is doing quick and severe execution at this day.

A word or two more (that I may not hold thee too long at the door) The time is hastening wherein the Lamb of *Zion* will compleat his victories over the Beast of *Babylon*, and then Beast and false Prophet shall be cast into the lake of fire, and the smoak of their torment shall ascend out of the bottomless pit: Make it thy care that when others shall be found the marked followers of the Beast, thou mayst be found among the sealed followers of the Lamb; while others defile their garments with Antichristian filth, soil and stain them with Superstitious and false Worships, thou mayst have thine close and clean upon thee, having made them white in the blood of the Lamb; so shalt thou be enabled comfortably to wait for the expiration of the Beasts 42. moneths

and

and therewith the downfal of *Babylon*, and the expiration of the Witnesses 1260 days, and therewith their rising again; the sounding of the seventh Trumpet, the coming down of the *New Jerusalem*, the solemnization of the Marriage between the Lamb and his Bride, and bear a part with the Lambs triumphing followers in their rejoycings, that the Lord God Omnipotent reigneth, that he hath taken to himself his great power, and that at last the Kingdoms of the World are become the Kingdoms of our Lord and of his Christ.

FAREWEL.

ERRATA.

ERRATA.

Gentle Reader,

THe Authors absence from the Press hath occasioned some Mistakes in the Printing; Thou art desired to correct with thy pen these faults among others,

Page 10. line 7. r. *Rev.* 17. ll. 17. r. *this* p. 11. l. 22. r. *we.* p. 20. l. 13. r. *Genseriens.* l. 19. r. *Almains,* p. 23. l. 7. add *were.* p. 23. l. 4. r. *these.* p. 24. l. 17. r *Tegrulbeck,* p. 34 l. 25. r. *divided,* p. 45. l. 28. r *promoting* p. 46. l. 25. for *his Bride,* r. *his Lords and Cesers.* p. 47. l. 3. r. *establish,* p. 52. l. 16. r. *Jupiter as God,* p. 57. marg. r. *Aurenem,* p. 61. l. 20. r. *dentination.* p. 66. l. 3. r. *Rev.* 21. p. 91. l. 20 r. *successors.* p. 97. l. 26. r. *diligent,* p. 107. l. 13. r. *there,* p. 109. l. 18. r. *secession.* p. 116. l. 20. r. *sixty.* p. 117. l. 14. for *was,* r. *of,* p. 121. l. 9. r. *And therefore.* p. 126. the Greek words in the marg. place in the marg. of p. 121. p 128. l. 6. r. *Applarius,* p. 130. l. 9. *perception,* p. 169. in marg. r. *cure.* p. 190. l. 20. r. *raised,* p. 176. l. 7. r. *insurrection.*

UPON THE APOCALYPS,

Anno. 1662.

THis Book is called a *Revelation*, becauſe it makes known to us ſecret hidden myſteries, and future events. It is called the *Revelation of John* the Divine, that is *John* the Apoſtle or Evangeliſt; called *John the Divine*, by way of peculiar emphaſis, becauſe as an Eagle he ſoars aloft, writes more ſublimely of the Divinity of Chriſt Jeſus, as in his Goſpel and Firſt Epiſtle, ſo in this Book,

where *Parens* obſerves there are forty eight arguments of Chriſts Divinity. This *John* the Evangeliſt and Apoſtle was Penman of this *Revelation*, who wrote this book after all the books of the New Teſtament had been penned and publiſhed, he ſurviving after all the reſt of the Apoſtles, and lived (as *Sophronius* thinks) to the third year of *Trajan* the Emperor, which was in the one hundred and ſecond year after Chriſts birth, as *Helvicus* computes. It compleats and ſeals up the whole canon of the Old and New Teſtament, cap. 22. 7, 14, 18, 19.

The time when he wrote this *Revelation* was when he was baniſhed into the Iſle of *Patmos*, for the Word of God and teſtimony of Jeſus, by that cruel perſecutor *Domitian* in the fourteenth year of his Reign, ſaith *Hieram*. *Domitian* raigned in all but fifteen years, and his fourteenth year was the 96 year after Chriſt (as *Helvicus* computes). So that from *Johns* writing this *Revelation*, ſuppoſe in the 102 year after Chriſt, to this preſent year 1662 are 1560 years.

It is alſo called the *Revelation of Jeſus Chriſt*, becauſe he is the author of it, even Jeſus Chriſt himſelf, the faithful and true

 wiſneſs,

witneſs, who ſent his Angel to teſtifie the ſame to *John* the Apoſtle, and by him to the Churches, *Rev.* 1. 1. 22. 16.

And though it be called a *Revelation*, and the *Revelation* of *John*, and of Jeſus Chriſt, becauſe it doth make known to us hidden myſteries, and future events, yet its not without mixture of much intricateneſs and obſcurity; having as *Hierom* ſaith, as many myſteries as words. Sundry Books of Holy Scripture are hard to be underſtood, eſpecially thoſe that are prophetical; but among all the prophetical books, chiefly this. It is a book full of obſcure and intricate viſions, making known abſtruſe and hidden myſteries, moſt myſteriouſly, and that in relation to future times; And therefore the profoundeſt judgement of interpreters, is here not onely excerciſed but puzled, ſo that they muſt acknowledge here are many knots they cannot unty, and mighty deeps, through which they cannot fully wade.

The opening of the ſeven ſeals, the ſounding of the ſeven Trumpets, the pouring out of the ſeven Viols, who can fully comprehend? *Rev.* 5. 1. 6. 1. 8. 6. 16. 1. The profound Myſteries of the meaſuring of Gods Temple and Altar;

the Gentiles treading under foot the outward Court and holy City, the two Witnesses, and the time of their Propheſie, *Rev.* 11. 1, 2, 3. The battel between *Michael* and the seven headed Dragon, the womans Travel, bringing forth, flight into the Wilderness, *Rev.* 12. 3, 7. the seven-headed, and ten-horned Beast blaſpheming, and prevailing over the Saints, *Rev.* 13. 11. &c. The two horned beast, repairing the former beast, *Rev.* 13. 14. The beasts Image, Mark, and number of his name, v. 15. and the number of the beast, 666. The Angels flying through the midst of Heaven, with the everlasting Gospel, *Cap.* 14. 6. The casting the beast and false Prophet into the lake. *Cap.* 19. 20. The first resurrection, and the reigning of the revived Martyrs with Christ a thousand years, *Rev.* 20. 4, 5.

The binding of Satan the mean while, and loosing him afterward, *Rev.* 20. 2, 7. The battel and ruine of Gog and Magog, *Rev.* 20. 8. And in a word, the new *Jeruſalem* comming down from God out of Heaven, and the finishing the mystery of God, *Rev.* 21. 2. These and the like profound mysteries, who can compleatly understand?

Yea

Yea, I verily believe no mortal creature on earth, is able fully to understand and penetrate into all the profound depths and mysteries of this book, which hath so exercised and puzled all interpreters. Yet this I think, if some things therein, by help of divine light, may be cleared, though all cannot, he that writes shall be a gainer, and he that reads shall be no loser.

Therefore I write this, that I may by Divine assistance give some light to the understanding of some things in this Divine and sacred Prophesie, the mysteries therein being revealed, that they might be understood; the true understanding whereof so much concerns us, and the Church of God in this last hour of the world.

Now that we may fadom and understand somewhat of this mysterious Book, I will endeavour two things.

First, To give some light into the main body or substance of this Book.

Secondly, I will endeavour to open and explain some things in the 11. Chapter, in the History of the two Witnesses, because there are many particular and important things, which do relate to our present

times,

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times, and are set down for the comfort of the Church, which is now afflicted.

To begin with the first, *viz.* to give some light into the main body of this Prophecy; now in order to this, ponder and weigh advisedly two things.

First, The Scope or Intent of the Book.

Secondly, The *Synchronisms*, or the contemporaneousnes of the Prophesies therein, how the Visions therein run parallel one with another, and what an acurate harmony, and sweet consent there is among them in that respect of time.

First, Eye and observe intentively, the Scope of the Book, that is, the common aime and Period, whereunto all the particular Prophecies and passages in the Revelation do jointly run, and wherein they do ultimately determine. For this is the Pole-star and compass we must steer by; the chief mark, or white, which must be aymed and levelled at in interpreting this whole book, and all the mysterious visions therein contained, like an acurate Archer therefore, keep the eye of thy judgement fixed stedfastly on the Scope, that so far as possible, thou shoot

shoot not wide, nor short, nor over.

Now the Scope or intent of the *Revelation* 1. is more generally to make known to the Apostle *John*, and by *John* to the Churches, the present things that then were, when the *Revelation* was given, and the future things that should be afterwards from *Johns* time to the end of the World, as the title of the Book intimates, *Rev.* 1. 1. 19. Parts of the book.

2. More particularly, Jesus Christ intends in this Book to declare the future condition of the Christian Religion, and Churches of the Gentiles, especially the *European* Churches, the remaines of the Roman Empire, and the Tyrannical dominion of Antichrist (those singular subject matters of this book) extending themselves in Europe peculiarly; or as another learned writer expresseth it, to the same purpose, Christ intends in this book to describe the state of the Church in the New Testament, and also the things that shall come to pass in the Roman

The Apocalyps is a Prophesie of the destruction of the Roman Empire, not only as Heathenish, but as Christian, when as it were, it was paganised again, and persecuting the Church. Mr. *Thomas Goodwin* in his Sermon before the Parliament. 1645.

man Empire, or the fourth Monarchy, under which the Church of God doth subsist, and that in divers remarkable Periods of events.

Now this description comprehends three Periods, or three sorts of times.

The first Period containes the time of the Dragon; the time in which the seven Crowns stood upon the seven heads of the Dragon, *Rev.* 12.3. when the Dragon himself under the heathenish Emperors was publiquely adored and worshiped, but the Christians banished, persecuted and put to cruel death: till at last *Constantine* the great, came to the Imperial Seat, whereby the raign of the Dragon came to an end; for he throws down all both Idol-worship, and Princes that upheld it; So the Dragon was cast out of the Church Heaven, the whole Empire turning Christian (though as one well said, the Devil did not then turn Christian) for he stirred up the Arrian Christian world, to persecute the Orthodox Christians, as much as Heathen *Rome* had done, yet notwithstanding the Church prevailed, was built up, and triumphed until after the death of the good Emperor *Theodo-*

Theodosius, at which time the Devil left his shape of a Dragon, and resigned his Host, his residence and seat, with his great authority unto the beast with ten horns, that rose out of the Sea, *Cap.* 13. 1, 2.

The second period comprehends the time of Antichrists raign, or the time in which the Pope of *Rome*, as the *Antichrist* and enstalled Leiutenant of the Dragon Blasphemeth God and his name, and persecutes his Saints for the space of 1200 and 60 days, *Rev.* 13. when the Dragon was overcome, and cast out of the Church Heaven, he did cast out of his mouth Water as a flood after the Woman, *Rev.* 12. 15. i. e. he stirred up the Septentrional Nations to invade the Roman Empire, intending thereby to root out and destroy the Church; but the earth swallowed up the flood, in regard these Nations embraced the Christian faith, remaining in the Roman Empire, and erected several Kingdomes in it.

Period 2.

Which God hath permitted as a scourge to *Arrian Rome*.

So *Brightman*, *Dead*. *Piscator*, *Junius*.

Some by the flood understand Heresies, especially *Arrianism*, overflowing the Christian world, and so interpret the earth to be the multitude of Christians met in generall Councels, who defending the true faith, overthrew and drank up these heresies, as dry ground swalloweth up water.

Seeing

Seeing then the Dragon saw that he could not maintain the Heathenism wherein he was openly worshipped and served, he resigneth to the Beast (which riseth up out of the Sea, *Rev.* 13. 7. and is ridden and governed by the great whore of *Babylon*, *Rev.* 13 3. &c. that is to the Antichrist, who in the time of these wars, doth creep out in the Roman Empire) his power and his seat, and great authority, *Cap.* 13. *vers.* 2. And so makes him his Vicar and Lieutenant, by giving over to him his Seat and Residence, the City of *Rome*, and the whole Roman Empire; whence it came to pass, that about the time the Bishops of *Rome* began to seek to have the primacy and preeminence both in Church and State, as *Innocentius* the first did, in the year say some, 402. others 406.

The Dragons delegate or substitute. *Rab.*

The Dragon doth resign to his Lieutenant ? δύναμιν αὐτῷ, his whole host (for in this sence the seventy Interpreters do use this word δύναμιν, as, *Exod.* 14. 14. *and* 15. 4. as *Mat.* 24. 29. 30.) The Host of the Dragon, are his Angels or Devils, and the Idols in which the Dragon and the Devils are worshipped and served

60. *Mede.*

by

by the heathen. These (Idols) the Anti-Christian Popedome hath received, and worshipped under the name of Saints, the Dragon and his Vicegerent, as hereof the Text speaks, *Cap.* 13. 3, 4. The whole earth did wonder at the beast, and they worshipped the Dragon, that gave power unto the Beast, and they worshipped the beast; The Dragon doth give also to him great authority, and makes him a head over great countries, whereof *David* did prophecy, *Psa.* 110. 6. The time of his Lieutenantship shall continue forty two Months, *i.e.* one thousand two hundred and sixty years.

Upon this follows the third Period which bringeth *Statum Ecclesiæ tranquillum*, as the pure, so the peaceable and quiet estate of the Church upon earth. Period 3.

Seeing at the sound of the Trumpet of the seventh Angel, the seventh plague or the third we do come upon the Roman Empire, and at the same time the seventh Viol of Gods wrath is poured out; wherewith the enemies of the Church are wholly cut off and destroyed, yea, even the Devil himself shut up in the bottomless pit, *Rev.* 20. 1, 2, 3. therefore there can nothing but a true and con-

constant peace ensue; whence it is that the Church of God rejoyceth with great joy, with a great voyce saying, as *Rev.* 11. 15. *The Kingdomes of this World are become the Kingdomes of our Lord, and of his Christ, and he shall reign for ever and ever.* and *v.* 17. She giveth also thanks to the Lord God Almighty, because he hath taken to him his great power and reigneth.

The scope of the Revelation.

Now unto these three Periods, or times, the whole body of the Revelation of St. *John*, and the parts of it are directed.

For the Son of God describeth in this Revelation, the State of the Christian Church, and the things befalling to the Roman Empire in relation to the Church, in a three fold manner.

First, By seven Epistles, *Cap.* 2. 3.

Secondly, by a Book Sealed, *Cap.* 5. 6. 7.

Thirdly, By a little Book open, *Cap.* 10. and so following.

He doth also appear to *John* every time in another shape.

First, In the likeness of a Son of man, who suffereth in the first Period, *i. e.* in his Members, *Rev.* 1. 12. *I saw one like*

like to the Son of man in the midst of the seven golden Candlesticks.

Secondly, As a beast in the shape of a lamb, having seven horns and seven eyes, *chap.*5.6 which doth fight in the second period.

By his horns and eys which are 7 is noted the absolute perfection of his power & wisdom, & all for his Church against his enemies.

Thirdly, As a mighty strong Angel cloathed with a cloud, cap.10. who in the third period hath all things put under his feet, and reigneth.

First, *In the likeness of a Son of man, in the midst of the seven candlesticks*, cap. 1. verse 12, 13, 14, 15. He declareth the condition of the Church in general by seven Epistles (for though these seven Epistles seem primarily and immediately to have respect to the state of the Church then present, to the state of the seven *Asian* Churches especially: Yet secondarily, mediately and Analogically they have respect to other following Churches, as it were adumbrated and resembled by them) Yea Mr. *Brightman* goes further, and makes them to contain in them Prophesies touching the future state of all the Gentile Churches; and so makes all these Epistles, as well propretical in respect of the future Counterpane Churches, as historical in respect of the present Antitype *Asian* Churches.

These Epistles are by Christ not onely intended to those particular Churches named, but to all the Churches wch then were elsewhere in the world, & which should be in all ages till his 2d. coming.

So

So then I say Christ declares the condition of the Church in general by seven Epistles; whereof the first and second belong to the first period, *viz.* *Ephesus* and *Smyrna*.

The third, fourth, fifth, sixth and seventh to the second period. And the promises cap. 2, and 3, to the third period. For then those promises made to the Church conflicting with her enemies and overcoming them (as that chap. 2. 7. *I will give to eat of the tree of life in the midst of the Paradise of God*; parallel to that *Rev.* 22. 14. and cap. 3. 3. *He shall walk with me in white*; parallel to that, *Rev.* 7. 9, 13. and 19. 8. and that chap. 2. 26. *To him that overcometh I will give power over the nations, and he shall rule them, &c.* and that cap. 3. 21. *I will grant to sit with me upon my throne*; parallel with *Rev.* 20. 4. All which promises relating to the graceful and peaceful estate of the Church after her deliverance from her enemies, by their just ruine and destruction) shall be accomplished.

Secondly, Christ appeareth to *John* as a beast in the shape of a Lamb, with seven horns and seven eyes, and openeth the book sealed (the secret and hidden decree

decree of God) and intimateth thereby the things befalling the Roman Empire, under which the Church is built up and preserved, cap. 4, 5, 6, 7, 8, 9: and distinctly how things shall be carried both in the Political and Ecclesiastical State; and first in the Political State.

Mede divides the *Apocalyps* from the fourth chapter to the end of the book into two Systemes of prophetical Visions, the one containing the fate of the Empire, from cap. 4. 1. to 10. and 8. yea to cap. 12. ver. 1. the other of the Church from cap. 12. 1. to 22. 6. both beginning from one Epocha viz. the second; in such sort as the first, as by comparing c. 4. 1. with 10. 8. Hence the second prophesie seems not to be subsequent or subordinate to the first, but co-ordinate thereto. These two series of prophesies seems to be plainly intimated, Rev. 10, 11. *Thou must prophesie again before many peoples, nations and tongues*; *q. d.* thou hast prophesied once already by vertue of the vision of the seven seals, and seven trumpets; now thou must prophesie again a second time, by vertue of the little book thou hast eaten up.

And that both in the first, second and third period.

In the first period, which by opening the first six seals is performed; cap. 6. where in the first five seals, is set forth the condition of the Church under the Heathen Emperors; but in the sixth, the full of Heathenism under the Christian Emperors, from *Constantine* the great, until the death or after the death of *Theodosius*

dosias is prefigured. In brief the meaning of the first six Seals is this,

That Prince of unspotted righteousness, the rider of the white horse, with his arrow and his bow in his hand aimeth at something of high importance (and it is no less then what he promiseth his followers at their lowest ebb, *Luk.* 12. 32. *Fear not little flock, for it is your fathers good pleasure to give you the Kingdom*) and he hits the mark in the fifth Seal, where the Pagan Empire is shattered to the purpose by *Constantine* turning Christian. But to adorn the course of time till then by some prophetick Remarks, the Riders of the Red, Black and Pale Horses are brought in, as also most concerningly the cry of the souls under the Altar; whereby is denoted especially the reign of *Diocletian*, and that ten years unparalleld persecution then commencing; which fifth Seal, the rescuing of the Empire into the hands of Christ by the subversion of the Pagan power, doth immediately succeed, and is matter of the sixth Seal, figured out by proper prophetical expressions, as of a great earthquake, the eclipse of the Sun and Moon, and falling of the stars, which

Mr.

Mr. *Mede* interprets to be when by *Constantine* the Great and his Successors, there was such a mighty change and subversion of the Roman Heathenish affairs (signified here by the great earthquake) wherein all the heathenish gods were shaken from their heaven, their Priests rejected, and for ever deprived of their revenue, their Idol Temples broken, pulled down, burnt, demolished, throughout the whole Roman world; and the Emperors, Kings and Potentates endeavouring to succour their indangered gods, themselves subdued, frighted, put to flight, at last none daring to defend their Roman Heathenish Religion, so terribly crushed and fallen. This is the first complement of Christs victory over the Roman heathenish Empire, the foundation whereof Christ laid in the first Seal. For the particular accommodation of events to the particulars of the Text, I refer the Reader to Mr. *Joseph Mede* in his Commentary upon the Apocalyps, whose application is very orderly, proper and articulate, in the explication of the four first Seals, where the lion on the east side of the *Israelitish* camp is applied to Christ the Prince from the East; the nature of

the lion being ſutable to the thing ſignified in the viſion, *viz.* victory to him on the white horſe; and the like in the reſt. For ſo the Ox on the Weſt ſide of the camp is applied to *Trajan* from the weſt; the man on the South ſide to *Septimius* from the South; and the Eagle on the North ſide to *Maximinus* from the North; The natures alſo of the viſions, are ſutable to the things that came to paſs under thoſe Emperors.

The mighty ſlaughters under *Trajan* and *Adrian* his ſucceſſor, are indigitated by the Oxe: The exactneſs of adminiſtring juſtice, and careful proviſion of *Septimius*, and *Alexander Severus*, by a man to whom numbring, and meaſuring, and adminiſtration of juſtice is ſo proper.

The extraordinary raging of the Famin, Sword, and Peſtilence, under *Maximinus*, by the carnivorous Eagle that feeds upon dead Cakaſſes. All which applications, as they are eaſie, natural and diſtinct, ſo they are very weighty and worthy the Spirit of God and his holy Prophets to predict.

2. In the ſecond Period, the ſeventh Seal is opened, and ſeven Angels, by ſeven

ven Trumpets declare to the Roman Empire by seven judgements, its ruine, *Cap.* 8.

Which plagues have been fulfilled.

The first Trumpet, the Vision of it is hail and fire mingled with blood, which Haylstones and fire, are symbols of hostile vengeance executed upon enemies; this was fulfilled in the infestation of the Roman Empire from the year 395. to 406. partly by *Alaricus* and the *Goths*, and partly by the Barbarous Nations under *Rudaguisus*, and partly by the *Vandals* and *Alans*; these are the Northern stormes of Hailestones, with blood and fire that fell upon the Empire. Trump. 1. Rev. 8. 7.

The vision of the second Trumpet, is the burning mountain cast into the Sea, which was fulfilled by *Alaricus* his taking and firing of *Rome*, upon which followed a continual spoyl of the Empire, till it was dilacerated into ten Kingdoms; for the Text saith, the third part of the Sea became blood, *i. e.* the extent of the Roman Dominion, and the collection of the people therein (which was a third part of the world) was destroyed, the head City being wasted; the Barbarians Trump. 2. vers. 8.

at their pleasure wasted her Provinces, deviding them into new Kingdomes.

The third part of the Creatures died, i. e. the Armies of the Empire for its defence were irreparably ruined, and the third part of the Ships destroyed, i. e. all helps and means of traffique, of supporting the power of the Empire being wofully lost, *Rome* being first taken by *Alarius* King of *Goths*, *Anno* 410. and after that the Roman Dominion was still miserably dilacerated, till *Anno* 445. Rome was taken again, and spoyled by *Genserius*, King of *Vandalls*; and next year after the Kingdom, as it were divided into ten Kingdomes, foretold by *Daniel* and *John*, *viz.* 1. *Brittons*. 2. *Saxons*. 3. *Francks*. 4. *Burgundians*. 5. *Wisigoths*. 6. *Sueves* and *Alans*. 7. *Vandals*. 8. *Alemuners*. 9. *Ostrogoths*. 10. *Grecians*.

Trump. 3. vers. 10. The third Trumpet Vision is the great Star falling into the third part of the River burning like a Lamp; the Comet *Lampadius* supposed properly so called; This was fulfilled upon the Roman Empire, in the extinction of the Western Cæsariate, which was grown very low and obscure, in those inconsiderable Emperors,

rors, *Avitus*, *Majoranus*, *Severus*, *Anthemius*, *Olybrius*, *Glycerius* *Nepos*, the immediate predeceſſors of *Auguſtulus*, but fell quite, and was extinct in this prince of ſorrow, bitterneſs and ſad misfortunes, whom *Odoacer* King of *Heruli* pulled out of his Throne. 476.

The fourth Trumpet Viſion, is an Eclipſe of the third part of the Sun, Moon, and Stars, which proceeds further concerning *Rome*; for this Trumpet exceeds the former, and ſignifies that that light ſhe ſhone with under the *Oſtrogoth* Kings, ſhould be extinct, and ſhe ſhould be diſpoiled of Royal Majeſty, yea, of Conſulſhip and Authority of Senate, which ill fate is very properly prefigured, by the obſcuration of Sun, Moon, and Stars; for by theſe luminaries the Scripture ſets out the power and Government of Cities or Kingdomes, *Eſaia*. 13, 10. 60. 20. *Jer*. 15. 9. *Ezek*. 32. 7. Trump. 4. verſ. 12.

The fifth Trumpet Viſion is, the Key-bearer of the bottomleſs Pit, and the Locuſts; this was fulfilled upon the Roman Empire by *Mahomet* and the *Saracens*: In the Application of which Viſion, Learned *Mede* is admirably critical and punctual. The plague therefore of the Trump. 4. Cap. 9. 1, 2, 3.

The ſtar fallen from heaven, is that falſe light or prophet Mahomet, ſent down upon earth by the vengeance of the God of heaven.

fifth trumpet is that falſe light or pſeudo-prophet Mahomet, ſent down upon earth by the vengeance of God, whoſe doctrine is the ſume of the bottomleſs pit, and his followers the Saracens, the locuſts here ſpoken of; as

By the ſtar here is meant, ſay the Annotators upon the Bible, Some Apoſtate Miniſter that fell from the true religion to Mahometiſm; ſuch as *Sergius* of *Conſtantinople*, the *Neſtorian* Monk, and *John* of *Antioch* the *Arrian*, who are ſaid to aſſiſt Mahomet in compoſing the lying Alcoran. And ſo this Trumpet is expounded of Mahomet and the Saracens. *Vide Annot* on *cap.* 9. of *Apocalyps.*

1. Comming out of *Arabia*, as the Ægyptian locuſts did that plagued the literal Ægypt.

2. And then hugely numerous, as the company of locuſts uſe to be.

3. And alſo making their ſtay, *mira mora*, which you may turn *menſes quinos*, by five moneths; which is an alluſion to the uſual continuance of locuſts, *Plin.* 11. 29. and anſwers in the prophetical ſenſe to five moneths of years, that is 150 years, that theſe locuſts infeſted *Italy*; and to the twice 150 years that the Saracenical kingdom continued; ſo properly are the five moneths applicable to them.

4. As

4. As also their golden crowns, to the multitude of their conquests, they having subdued *Palestine*, *Syria*, both the *Armeniaes*, the lesser *Asia*, *Persia*, *India*, *Ægypt*, *Numinia*, *Portugal*, *Spain*, within the space of fourscore years.

5. The *Arabians*, whence the *Saracens*, wore their hair tied up like women.

6. The sound of the wings of their locusts, which was as the sound of chariots and many horses running to battel, doth fitly signifie the mighty and swift victories of the Saracens. Rev 9. 9.

7. As also their poisonous Scorpions tails do the venom of the old Serpent, under the false religion of Mahometism. For all those powers that are not under the kingdom of light, are part of the powers of the prince of the dark kingdom the Devil.

8. As is here intimated very clearly, the King over them being the Angel of the bottomless pit, though they pretend to be such zealous worshippers of that one true God that made Heaven and Earth, which they do mainly in envy and opposition to the Christians profession of the Trinity, while themselves are in the mean time under *Abaddon*, and verse. 11.

Apollyon, which signifieth a destroyer, and are still as truely Pagans as the *Assyrians* and *Greeks*, that worship *Adad* and *Apollo*.

Trum. 6. The sixt Trumpet Vision, as the second wo, is the loosing of the four Angels, that were bound in the River *Euphrates*. This was fulfilled upon the Roman Monarchy by the Turks; which four Angels at the River *Euprates*, Mr. *Mede* very fitly interprets to be the four *Sultans* of the Turkish Dominion. *Bagdad*, *Cesarea*, *Aleppo*, *Damascus*, planted on this side, and that side *Euphrates*, he Calculating the time of a day, month and year, that is 356 years from the Inauguration of *Tegzulbeck* the Prince of the Turks, to v. 14, 15. the taking of *Constantinople*, which is just 396. years, he applying those *Myriads* verſ. 16. of *Myriads* of horse, to the known numerosity of the Turkish Armies, who being Persians, by their long abode in that Country, are called *Perse* in the Greek History, so that the foot are in this allusion horsemen too; the Hebrew word signifying *Eques* as well as *Persia*, which allusion to names is used also by *Daniel*, in making the He-goat stand for the

פרס *Paras, quo nomine in sacris literis vocatur* Persia.

the Kings of the *Ægeades*, i. e. of the *Macedonians*, their breſt-places of Fire, Jacinct and Sulphur he interprets, of that aſpect they ſeem to have, by diſcharging their Carbines, or Piſtols in the fight, which makes all their breaſts for a time ſeem fiery, then of a blew Jacinct colour by the ſmoke; and the moſt laſting object of ſence is the ſtinking Sulphur, which repreſentation is to be underſtood of them nearer at hand; this invention of Gunpowder (foreſeen by that ſpirit that inſpired *John*, and not vainly pointed at in theſe viſions, but for the better aſſurance of the time they belong to) is again intimated, in that it is ſaid, the heads of their Horſes were as the heads of Lions, becauſe of the terror of their noiſe, dreadful, like to the roaring of a Lyon, when they diſcharge againſt the enemie. For preſently follows, *Out of their mouths came fire, and ſmoke, and brimſtone*; all were breathed out together from their jaws at once; this interpretation of Mr. *Mede* ſeems very apposite; before him alſo *Brightman* interprets this of guns, peices of Ordinance, and Gunpowder more uſed by the Turkes then any other men; the greatneſs of that verſ 17.

Gun

Gun was almost incredible, which Mahomed used in the besieging of *Constantinople*, for the drawing whereof, seventy Yoke of Oxen, and 2000. men were used, as *Leonicus Chalcocondylas* in his Eighth Book of Turkish History reports. And those 12000. *Jenizaries*, which are the ordinary Guard of his body, are all Gunners.

vers. 19. The tayls of the Horses were as if they had been half a Serpent, clapt to, and hanging one with her head. *Mede* makes an Emblem of that sad after-clap, of their victory over men; the Devil then that Old Serpent, being ready to parley with them, and to seduce them

vers. 20. to *Mahumatisme*, to drink in the *Saracen*, *Mahumetan* Religion, whereby they proved very hurtful and pernicious, as the Saracens before them.

The calamitous effect, wrought by the loosing of these four Angels, and their *Euphratean* Horsemen and Horses, was the killing of the third part of men, *i. e.* many of the Roman Empire, which was the third part of the world.

This is amplified by the incorrigibleness and impenitency of the rest of the Roman Empire, that had escaped the

deadly

deadly fury of this *Euphratean* Army of Turks; though these judgements were inflicted before their eyes on their brethren, yet they repented not of their sins and abominations.

1. Not of their devil-worship; this worshipping of Demons and Idols, *Mede* interprets in the proper sence, and applies it to the rest of the Roman Empire infected with that we call Papal-Superstition and Idolatry: This is very fit and appropriate, none can deny.

2. Nor of their murders of the Saints, whose souls cry under the Altar.

3. Nor of their Sorceries. v. 20, 21.

4. Fornications.

5. Theefts, procuring upon the Roman world the judgements of this Trumpet.

The Application of these two last Trumpet-visions is so particular and exquisite, that it would make one eager to know the meaning of the seventh and last Trumpet-Vision, which consists of loud praises to the God of heaven, that *all the kingdoms of the world are become the kingdoms of the Lord, and his Christ.* Cap. 11. 15

This we have in the third Period, when the seventh Angel doth sound, and with- Period 3.

all

all the seventh Judgement is executed upon the enemies of the Church; which is the third wo. It being a Trumpet of wo to the wicked and unbeleiving, answerable to the seven thunders that filled the space of the seventh Trumpet, whilst that mighty and illustrious Angel roars like a lion, and is justly conceived to represent our Saviour Christ, the lyon of the Tribe of *Judah*, who being once stirred up, will never cease pursuing the prey till he hath brought all under his feet, death it self not excepted.

Cap. 10.

And so I come to speak of the Third Appearance of Jesus Christ to *John*, in the likeness of a strong Angel, cap. 10. who in the third period hath all things put under his feet and reigneth. This Angel is said to be be cloathed with a cloud, having also

mentioned before p. 13.

In this 10 cap. according to *Mede* begins the second Prophesie. Here the judicious Reader may be pleased to consider that the holy Spirit of Christ seems purposely here to have suspended the actual sounding of this 7th Trumpet, by interposition of so much of the second prophesie, contained in this little book, as is parallel with and contemporary with the first Prophesie, from the very beginning of it, to the end of the sixth Trumpet; that so by linking, and as it were by looping these two prophesies together after this manner he might indigitate unto us the right way of interpreting both these prophesies by parallelling and comparing them one with another in respect of their visions and mysteries, which are so notably contemporaneous.

in

in his hand a little book, which *John* ſwallowed down and thereupon propheſies how things ſhall come to paſs, eſpecially

In the Eccleſiaſtial State.

In the firſt Period for 400 years and upwards. Where Period. 1.

1. The Church is built up under great perſecution, chap. 11. 1.

2. The Church is gloriouſly beautified and cloathed with the Sun of Righteouſneſs, hath the Moon under her feet, deſpiſeth all worldly and earthly things, and reigneth over the works of darkneſs, and upon her head a crown of twelve ſtars, the Apoſtles, and the wholeſom doctrine of the ſame, chap. 12. 1, 2.

3. The red Dragon, the Devil ſtirreth up many hereſies, perſecuteth the Church; *Conſtantine* the Great commeth to the Imperial ſeat, the Dragon is overcome, and Heatheniſm extirpated, verſ. 4, and following.

In the ſecond Period from the 400. years and upward, until the end of the 1200. and 60. years, theſe ſeven concurrent times are deſcribed. Period. 2.

1. The holy City is trodden under foot by the Gentiles.

2. The

2. The two Witneſſes cloathed with Sack-cloth, *Cap.* 11. *ver.* 3, 3. to the 10th. the explaining of which I refer to the 11. *Chap.*

3. The woman fled into the Wilderneſs, and is fed there, *Cap.* 12. *verſe* 6. to 14. As *Mary* upon the birth of Chriſt fled from *Herod* into *Ægypt*: So the Woman i. e. the Primitive Church, notwithſtanding the perſecution of the Dragon, having brought forth a man Child, (who was to rule the Nations with a rod of Iron, which primarily belongs to Chriſt perſonal, *Pſa.* 2. Secondarily to Chriſt myſtical his Church and members, which Chriſt myſtical ruled all Nations by a rod of Iron, ſubjugating the Roman Empire, partly by a ſpiritual Goſpel-victory, promoted by *Michael* and his Angels, againſt the Devil and his Angels, rulers in that Empire; partly by a corporeal conqueſt afterward, when Chriſtians prevailed and obtained ſuch power and ſucceſs under *Conſtantine* the

The primitive Church reſcued from heatheniſh bondage, fled into the wilderneſs, *i. e.* into a midle eſtate, not wholly hid and inviſible, nor yet glorioufly viſible, but as it were in a middle condition betwixt both. *Rob.*

The two wings of a great Eagle given to the woman to fly into the wilderneſs, *Mede* refers to the Roman Empire, whoſe Enſign is an Eagle, and to the two *Ceſars* of the Eaſtern and Weſtern Empire, divided as two wings, by whoſe aid and protection the Church fled into her wilderneſs eſtate.

great

great, and his Successors) fled into the Wilderness, where she hath a place prepared by God, that they should feed her there 1200 and 60. days, *vers.* 6. which is again related, *v.* 14.

The meaning I conceive is this; the Church, though freed from heathenish tyranny, yet is afresh imbarked in new troubles and persecutions by divers enemies; Now during all this time, the Church is in her wilderness condition, as *Israel* of old was after their deliverance from *Egypt*. Thus take the parallel; *Israel* delivered from *Egyptian* bondage under *Pharoah*, fled towards the wilderness, but was persued by *Pharoah*, had liberty to worship God in the Wilderness, where their Tabernacle was erected, there Apostatized from God and his pure worship, in the matter of the Calf, *Baalpeor*, *Baalam*, &c. and was there exercised with new troubles and afflictions, of hunger, thirst, fiery Serpents, and of divers enemies, abode in the Wilderness 40. years, during which space they made 42 journeys and stations from *Egypt* to *Jordan*. And at last all their enemies being subdued, they quietly possessed the promised rest, the Land of Numb. 33. from 1. to 50.

of *Canada*: So the Church being freed from Heathenish Tyranny, under the Red Dragon, fled into the Wilderness, but was persued and persecuted by the Dragon, had liberty granted of worshipping God, in the wilderness, by the edicts of Christian Emperors and Kings, who erected for them Temples, or publique places for Christian worship, yet in that her Wilderness estate, she made many idolatrous defections, Apostatizing from God and his pure worship; especially to Antichristianisme; is there exercised with new troubles and persecutions by the Dragon, Beast, and False Prophet; abides in this Wilderness seat 42. moneths. At last the Dragon, the Beast, and the false Prophet, with all her enemies being vanquished, the Church ob-

Cap. 12. 17. *And the Dragon was wroth with the woman, & went to make war with the remnant of her seed*, &c. Cap. 13. 1. *And I stood upon the sand of the Sea.* &c. Mede saith, the words are to be read not *& stetit*, but *& stetit. Cum Latinis omnibus, & Syro interpr. i.e.* The Dragon stood upon the sands, *i.* to bring up this beast out of the sea to persecute the woman. Further he saith, v. 3. *And I saw one of his heads wounded to death.* That the word (*vidi*) is not in some Editions, as the *Complutense* reading the sentence thus, *The Dragon gave him his power, seat and great authority, and one of his heads wounded to death, that he might be healed*: or that had been wounded to death; and the healing of his wounds which is added, this he either saw to be done while he was rising out of the sea, or as soon as he was risen out of it.

tain

raines the new Heavens, and new Earth, and reigns with Jesus Christ a thousand years, yea, for ever and ever; the former and following series of this Prophety clears this parallel. This state of the Church seems to last till the seventh Trumpet: So that to this day the Church is still in this Wilderness-condition, but drawing towards the borders of a far happier estate.

4. The beast with ten horns blasphemeth God, and maketh war with the Saints, *cap.* 13. *v.* 5, 6, 7. This ten horned Beast, as was mentioned before, is the Dragons Delegate or Substitute; he is said to rise out of the Sea; by Sea here, understand that multitude of ten Kingdomes, into which the Barbarians had shredded the whole compass of the Roman Territories, out of all which the Dragon now endeavours to extract, and of which to compose one Roman *Dominion*, or that conflux of Armies and people, striving in war like a tempestuous Sea; He is said to have seven heads, and so is the same beast, *cap.* 17. 3. compared with *vers.* 9, 10. His seven heads, are interpreted by the Holy Ghost himself, to be seven Mountains, whereon the

Royal Seat of the Empire of *Rome* was built, and seven Kings or kindes of Government, by which the Empire should be governed.

The names of blasphemy, notes his blasphemous idolatries, tending to the extream reproach of God, his Religion and Saints; his ten horns, and upon his horns, ten crowns, these signifie that he should not come to his crown by the strength of his Sword, his Leaders, and his Legions, as the Dragon did, but by the base and voluntary submission of all the *Cæsars*, Kings and Princes, as should with one Councel and Vote, deliver up their authority and power secular to the devotion and pleasure of the beast; therefore he wears his Diadems, not upon his heads, as the Dragon did, but upon his Hornes, and upon his Hornes ten crownes.

Voyce out of the Wilderness, p. 38.

But of the crowns upon the hornes, see another interpretation. p. 90.

Which ten Hornes crowned, say most Writers, denote ten Kings or Kingdomes, into which the Roman Empire of the sixth head, was divided, all which were to be conjoyned, into one for carrying of the whore. These 10. horns thinks *Mede*, belong not to all the seven heads, but onely to the seventh, because the heads flou-

Mede in Cum. Apoc. part. 2. cap. 13.

flouriſhing, the horns flouriſh; the heads falling, the horns neceſſarily fall therewith. Now theſe ten horns cannot belong to the firſt five heads, becauſe in *Johns* time, theſe five were fallen already, *Rev.* 17. 10. and conſequently their hornes with them; nor can theſe horns belong to the ſixth head, which then was in *Johns* time raigning; for the Angel tels *John* plainly, the ten horns are ten Kings, which have received no Kingdom as yet; compare *Rev.* 17. 10. with the 12. verſe. Therefore it remaines that theſe ten horns belong onely to the ſeventh or laſt head.

Again, this beaſt is deſcribed by his ſhape, *verſ.* 2. *And the beaſt that I ſaw was like a Leopard*, i. e. like unto the *Grecian* Monarchy, reſembled by a Leopard, and divided into four heads, as this Roman into ten, *Dan.* 6. 7.

The Leopard, is a beaſt all ſpotted, very ſwift, extream cruel, a notable Embleme of this preſent beaſt, who for his preſumption in extolling himſelf above the Prince of the Covenant, defiling his Sanctuary, deſolating his Sacrifice, burning his Statutes, and inforcing the humble and meek to

Parens in *Apoc.* 13. 2

Voice out of the wilderneſs, p. 37.

the abnegation of the truth, by blood, fire, ſtrapadoes, and ſuch like exquiſite torments, the ſpirit reſembles him to his Arch-type, *Antiochus*, deſcended from the Monarch of *Greece*, here (as in *Daniel*) deciphered by a Leopard, *and I ſaw the beaſt like a Leopard.*

Secondly for his ſtrength, cruelty, and devouring nature, the ſpirit likeneth him to a Bear, *and his feet were like the feet of a Bear*, ſtrong, cruel; and of a devouring nature, the embleme of the *Perſian* Monarcy; It had ſaith *Daniel*, Cap. 7. 5. three ribs in the teeth of it, and they ſaid thus unto it, *Ariſe and devour much fleſh.*

Thirdly, the Holy Ghoſt likeneth him to the Lyons mouth. The Lion was an Embleme of the firſt Monarcy, the *Babylonians*; the Lions mouth notes ſtrength and cruelty in tearing, cruſhing, and ſwallowing up his prey; yea, herein the Holy Ghoſt aſcribeth unto him the prophane and curſed mouth of the Monarch of *Babylon*, in commanding the dwellers upon earth, upon pain of fire and furnace, to adore his golden Idol that he had ſet up.

Dan. 7. 4

How

How notably sets this out the Character of this beast, his parts being framed of the most notable persecutors that ever were, being a confection or compound, made up of the terribleness, strength and cruelty of all the three foregoing Monarchies! hence *Daniel* admirably describeth this fourth Beast, *Dan* 7. 7. as dreadful, and terrible, and strong exceedingly, And it had great Iron teeth.

Further, the Holy Ghost describes him as by his shape, so by his State and constitution; he was vested with great power, and Royal Dominion; and herein the holy Ghost sets down the efficient cause, the manner of acquiring it, and the event of it.

1. The efficient cause of it, we have in the latter end of the second Verse. *viz.* The Dragon; the Dragon gave him his power and his seat, and great authority; by *power* Scripture notes, not onely strength, but bands, armies and multitudes of persons; The Dragons Bands or Army, are his Angels or Devils with Idols their receptacles (saith *Mede*) these he gives to this beast, together with his Seat and great authority, *viz.* all that authority which he had in the

heathenish Roman Empire, from which *Michael* and the Martyrs cast him down, overcoming him; this he gives to the beast his Substitute, to recover it for him.

How cunningly now Satan acts, not now as a red Dragon, but as masked in a new manyformed beast, to draw the Church to Idolatry under the Christian Empire!

2. The manner of his acquiring this Dominion, by healing of his mortal wound, received in his sixth head, by the barbarous Nations, but now cured by this substituted power of the Beast, in the course of his seventh and last head, *And I saw one of his heads as it were wounded to death, and his deadly wound was healed*, v. 3.

Or rather according to *Mede*, by *Michaels* Victory over the Dragon.

See these two opinions reconciled afterwards.

3. The event of this his great Dominion upon the World, generally all admiring and adoring this beast, thus healed and now termed as the Dragons Deputy, *viz.* highly approving of him, and subjecting themselves to him and his power, as incomparable and irresistible. Adoring in Scripture, is put for

for yeilding ſubjection, And all the World wondred after the beaſt, and they worſhipped the Dragon, who gave power unto the beaſt, *i. e.* they ſubjected themſelves to the Dragon in the Beaſt, and they worſhipped the beaſt, ſaying, *who is like unto the Beaſt, who is able to make War with him?* v. 3.

Gen. 27. 29. 37. 7. and 49. 8. Eſa. 45. In obeying the Emperors, or the Popes Idolatrous decrees, they not onely Worſhipped them, but the Devil in them; for the Dragon gave them that power, and his work they did.

Again, this beaſt is deſcribed by theſe acts which are aſcribed to him, *viz.* his Acts of Idolatrous blaſphemy; and cruel Tyranny.

First, His acts of Idolatrous blaſphemy; for the Scripture is wont to ſet forth Idolatry as Blaſphemous, opprobrious, and contumelious; this is generally mentioned. And there was given to him a mouth ſpeaking great things, and blaſphemies; and then the continuance of this blaſphemous beaſt is computed, And power was given to him to continue 42. months, *verſ.* 5. The objects of his blaſphemies, or Idolatries, are particulari-

See Deut. 31. 2. Jer. 23. 25. Iſai. 65. 7. This whole deſcription is taken out of *Daniel*, Cap. 7. 25. where he ſpeaks of the ſame Roman beaſt; but what the Angel declares to *Daniel* more briefly. *John* explains more largely.

zed, And he opened his mouth in blasphemy against God, to blaspheme his name, and his Tabernacle, and them that dwell in heaven, v. 6. thinks *Mede*, Gods name by Image-worship, his Tabernacle Christs body (wherein the God-head dwelt personally) by transubstantiation; them that dwell in heaven, *viz.* Saints and Angels; by Angel worship, Saint-worship, or rather Devil-worship under their names.

Here note saith *Mede*, the beasts 42. months are not to be reckoned from the beginning of his cruelty and war against the Saints, but from the beginning of his blasphemy, *i. e.* His Idolatry or spiritual whoredom, which is, when that is attributed to the creature, which properly belongs to God. Or when any thing beside God is worshipped with Divine Honour, or when Saints or Angels are invocated, which is to blaspheme them that dwell in Heaven, v. 5, 6. which invocation of Saints begun saith *Perkins*, to be brought into the Church, *Anno.* 3080. and in 20. years and upward, no doubt it grew up to some height.

Secondly, His acts of cruel Tyranny.

1. Partly persecuting the Saints, And it was given to him to make war with the Saints, and to overcome them, *i. e.* with the remnant of the womans seed in the wilderness; now this War against the Saints he did not wage from his begin-

ning

ning, but when he came to his strength, 1209. years after Christ, his first expedition was against the *Waldenses* and *Albigenses*, i.e. true worshippers of Christ, called by that name, whereby multitudes of those people, and other true Christians were destroyed for seventy years together; first intended against the *Saracens*, after turned against the Christians that would not worship and submit to the beast, besides the destroying of ten hundred thousand of them in *France*, if *Pererius* may be beleived, many thousands since slain by the Popes Champions in *Germany*, where *Charles* the fifth made woful slaughter, especially at *Magdeburge* by the Popes appointment; and what bloody work hath been made in *Germany*, since, for forty years together, by the Emperor, I need not relate; Not to speak of the many thousands slain in *France*, *Ireland*, and *England*, besides those many more that have died for Religion, by the bloody inquisition, by the hands of the Hangman, &c. in the Low-Countries, by the command of the Duke *De Alva*; 800. here in Queen *Maries* days, &c. hence the beast is said to make himself drunk with the blood of the Saints.

Note

Note here with Master *Mede*, that this killing by this war of the Beast, is of another kind, and differs from that against the Witnesses, Cap. 11. his words are these, *The War which the beast waged against the Saints universally, is one; and the war which he shall wage against the Witnesses towards his end, when the Witnesses shall finish their testimony, is another*; and this is manifest from the different issue and event of both these Wars; the first war of the beast is very prosperous, for by it he obtaines power over kindreds, tongues and Nations, *Cap.* 13. 7. but the other is fatal to him, and precedes his ruine and downfall.

2. And as his cruelty and tyranny is partly seen in persecuting the Saints, so partly also by subduing all to his power, except the elect; And all that dwell on the earth shall worship him, whose names are not written in the book of life, *vers.* 7, 8. This is amplified by a conclusion drawn from hence, which is both monitory and consolatory. Monitory to attend and consider well, who adore the beast. *If any have an ear to hear, let him hear*, vers. 9. Consolatory to the faithful, not worshipping the Idola-

Idolatrous Beast notwithstanding all his cruelties inflicted to this end; they are comforted from Gods just revenge, and retaliation of their Imprisonment, and butcheries upon the beast; He that leadeth into captivity, shall go into captivity; and he that killeth with the Sword, must be killed with the Sword; they are also comforted from the eminency which will appear in their faith and patience, waiting on God till he thus avenge them of the beast; here is the patience and faith of the Saints *vers.* 10.

I come now to the fift concurrent time, under this second period.

That is, the beast with two hornes, at the same time, drives a trade with his pedling wares, *v.* 11. to the 18. This is the second beast, *viz.* the two horned beast, or false Prophet, the reviver and restorer of the ten horned beast, which seems evidently to be the Roman Antichrist, *viz.* the Papacy or the Pope and his Clergy; so all

The false Prophet, beast, or the Pope of Rome and his Clergy, was the Author of making for the Nation that ten horned beast, whereby the power of the Dragon was revived; by a new Idolatry and Tyranny, brought in after the likeness of the former. *Mede.* And the Pope and his Clergy together, do constitute this false Prophet Beast, or false Church Beast, [illegible].

inter-

interpreters do most unanimously interpret this beast; *Pareus*, *Mede*, *Piscator*, *Diodate*, *Forbes*. Now in the Vision of this beast, note his rise, his character, his power and acts.

First, his Rise, not so noble as the former beast out of the Sea of Worldly Dominions, but more base out of the earth, a low and mean condition of things; or not out of the Sea of Armies and people striving in wars as formerly; but out of the earth silently, without all noyse, as the grass or Plants silently rise; *And I saw another beast come out of the earth.*

2. His Character: The Character of the beast, is laid down in this three-fold resemblance.

1. He resembles the Lamb in his horns, *i. e.* his power; And he had two hornes like the Lamb; the Lamb had seven hornes, denoting his perfect power, *Rev.* 5. 6. This Beast had two hornes like him, though not equal to him. Some think hereby the beast Hypocritically imitates Christ in his meek Lamb-like power, as *Diodate*. Some by the two horns understand the double power of binding and loosing. So *Mede*; or the secular and Ecclesiastical power or sword

Usurped

Usurped by the Pope. Some by the two hornes like the Lamb, understand the Law and the Gospel, wherewith the Lamb doth save and kill; but as concerning the use and force of the hornes, the spirit saith they were therein so contrary to the Lamb, that when they did open, either to touch the Law, or preach the Gospel, they spake and taught like the Dragons Doctors, and like the Priests of *Jupiter*, Teaching and Preaching to the Children of the World, that they ought to Worship the God of Heaven, as the Dragons Priests had taught their Fathers to worship the Gods of the Heathen.

Voice out of the wilderness.

The power of the first beast did consist in Idolatrous worship, saith *Mede*, which power was given him by the Dragon.

Therefore in the second place he is said to resemble the Dragon in her voyce, *And he spake as the dragon*, vers. 11. *i. e.* by his doctrine and decrees he patronizeth Idolatry, and persecuteth the Saints, as the Dragon did in the former beast.

Thirdly, He resembles the first beast in the exercise of his power; *And he exerciseth all the power of the first beast before him i. e.* he causeth his new Christened *Cesars* to set up a race of sycophantical, high and princely priests who under a colour of practising the affairs of the

Voyce out of the wilderness.

Lamb,

Lamb, ſhould cunningly clap *Jupiters* coat upon the Lambs back, and beſtow all the rites add ceremonies of *Jupiter* and his Idols upon Chriſt; and ſo by turning *Jupiters* worſhip into Chriſtianiſm, he might turn the worſhip of God into Paganiſm and Idolatry, and that ſo he might at leaſt prophane and deſolate the true worſhip of the true God, whoſe Majeſty and truth of Deity they could no way blemiſh.

And for the better ſucceſs in this their project, ſhould cauſe to be erected throughout all Kingdomes and Nations, certain Covents and ſwarms of ungodly and proſtituted Clarks, by avouching and maintaining againſt all commers, that the Pope is *Peters* Succeſſor, and that the Supremacy his Cæſars and his Kings gave him, is the very Keys of Heaven and Hell; that his Throne and Seat is *Peters* Chayr, and Sea Apoſtolick; and that the execrable forme of *Jupiters* Worſhip, wherein his Bride and *Cæſars* delighted, is the very true Worſhip of God, which the Lamb and Apoſtles delivered.

Should

Should I say, by these mists, and new editions of old established in the sight of the Beast, the self same prophanation and devout impiety, which his predecessors, the *Cesars* so ardently imbraced? for so much the spirit rippeth up in saying, *And all the power of the first beast he did in the* * *sight of the beast*; and thereby so strongly deluded and seduced the children of disobedience, as followeth in the third place.

Tirdly, The description of his power and acts.

1. He causeth the inhabitants of the earth to loath the sacrifices of the God of heaven, and to refuse to worship as the Lord commanded, but to chuse rather, as the Spirit saith, to worship and submit to the first beast, *i.e.* to worship the God of their fathers, as the Dragon commanded them, just after the prescription of his *Cesars*, and manner of the heathen.

leger-de-main and new editions of old idolatry,

v. 12. *Conspectu ejus*, rendred before him; is as much as to say, *for his sake*, or *in favour of him*.

The Pope of *Rome* who is the head of this beast, doth exercise also the supreme rule or government of the foresaid beast. *Mede.*

* *i.e.* before him, or unto him; according to that 1 *Sam.* 2. 18 compared with 1 *Sam.* 3. 1.

In the presence of the beast, is the same as with him, or in his behalf, as if he should have said, This two horned beast is Chaplain to the ten horned beast, so that it ought not to be wondred at if he speak like the Dragon. *Mede Comment. part.* 2. *cap.* 13. *vers.* 12.

And

And that we may the better discern from whom those Procters of Antichrist borrowed their Church service, the Spirit remembers he repaired the wound of the first beast mentioned *vers. 3. whose deadly wound was healed.*

Mede. Hoc factum est in probrum Michaelis & sanctis martyribus.

2. He seduceth and causeth men to make an Image to the first beast who was wounded; the first Beast being the sixth head (as was formerly shew'd) of the Roman Empire, which was heathenish when wounded.

The Roman beast of the seventh head is his image, becomming like him not onely in his kingdom, power and soveraignty, but also in his new Idolatry or Idol-worship, not of Pagan-worship, but of Saints and Angels, &c. like thereunto. The Image of the Beast, saith a learned writer, is the image of the beasts religion, *i.e.* such a Christianism as doth counterfeit and represent the Paganism of the Dragon, attiring and decking *Jupiters* prophanation with the holy and honorable names of *God, Jesus, Spirit, Scriptures, Church, Sacraments, Saints, &c.* like excellent Comedians, who deck themselves

Bestia Bicornis, loquitur ut draco & imaginem gestit Bestia prioris: viz. Romani Imperii Idololatrici, eamque in vitam invocat. Zanch. 2 Thess. 2. T. 1.

ſelves with Crowns, Scepters, Purples, repreſentations of Kings; when indeed they are the idleſt and baſeſt of the people. And as the Lord commanded his ſervant *Moſes*, to erect ſuch a Tabernacle of witneſs here on earth, as ſhould in all points, be after the *Idea*, model, and platform of that divine and eternal Tabernacle, which he ſaw in the mount: So Antichriſt (Lord of miſrule) commands his propudious Clergy, to cauſe all People, Nations, and Kingdomes, to ſet up ſuch a Chriſtianity, as ſhould in all points anſwer the *Idea* and model of that prophane and execrable Heatheniſme, wherewith he ſaw the Gentiles enamored; and thereby ſo ſtrongly ſeduced the inhabitants of the earth, that they verily thought the myſtery of iniquity to be pure and undefiled Chriſtianity, and the abomination of deſolation, ſpoken of in *Daniel* the Prophet, to be the onely true ancient and apoſtolick Religion, teaching them that periſh by conſenting to lies, that they ought to worſhip God, as the Gentiles did worſhip *Jupiter*:

That as the Gentiles had their Arx, ſo Chriſtians muſt have their Altars; And

as Heathens had their bloody Sacrifices, so Christians must have their unbloody Sacrifices; most Offer Bread and Wine to God, as the Heathens did to *Ceres* and *Bacchus*; And as the Pagans had their Pontifex Maximus, so Christians must have their Pope; And as Ethnicks had their Sacerdotes, so Christians must have their Priests; And as the Dragon had his Pantheon, so Antichrist must have his All-Saints; And as the Ethnicks had their Supplications, so Christians must have their Processions; As Gentiles had their Lustrations, so Christians must have their Holy Water; As the Dragon in his Church-Service had his Cerei, so Antichrist in his Church-Service must have his candles; As the Dragon had his Novendial Sacrifices, so Antichrist must have his Masses of Requiem; As the Dragon had his Hecatombs, so Antichrist must have his Trentalls; As the Dragon had his Colledges *Sodalium* and *Arvalium fratrum*, *i. e.* Priests of *Bacchus* and *Ceres*, Ordained by *Romulus*; so must Antichrist have

Lustratio, A purging by Sacrifice.

Novendiale Sacrum Liv. A Solemnity or Sacrifice at Burials, used nine days after the party was dead.

Hecatombs were Sacrifices, wherein was killed a hundred Beasts.

have his Cloysters of Monks and Friers; And as the Dragon had his Vestals, so Antichrist must have his Nuns and Sanctimoniales; And as the Dragon did celebrate the birthdays of his *Cæsars*; so Antichrist must solemnize the Nativity of his Saints: And as the Dragon had his Annals, so Antichrist must have his Legends; And as the Dragon had his *Scenaria Spectacula*, so Antichrist must have his *Jubilees*; And as the Dragon had his Bacchanals, so Antichrist must have his Carnivals; And as the Dragon had his Lupanaries, so Antichrist must have his Stewes; and as the Dragon had his Enchanters, so Antichrist must have his Exorcists; And as the Dragon had his *Asyla*, so Antichrist must have his Sanctuaries; And as the Dragon had his Exequies and Parentals, so Antichrist must have his *Dirige*, and *de Profundis*. And as the Dragon did deifie his *Cæsars*, so Antichrist must Canonize his Saints; And as the Dragon had his civil Laws, so Antichrist must have his Canon Laws; And as the Dragon had his Imperial Restripts, so Antichrist must have his decretal Epistles; And as the Dragon had his Tribunitial Intercessions, so Antichrist must

Lupanar, a Brothel-house or Stewes.

must have his uncontroulable Interdictions; And as the Dragon had and used his Proscriptions, so Antichrist must have and use his Excommunications; And as that Beast commanded his Heathens to please their Goddess *Juno* with *Cane vel a libero*, so this beast commands Christians to please their God with Vows; And as the Dragon had his Triceps Hecate, so Antichrist must have his Triple Tiare, to signifie his triple pretended Jurisdiction; And as the Dragon had his Hexaphorum, so must Antichrist be carried up and down; Briefly as the Dragons Priests did teach the Heathen to Worship *Jupiters* God, so Antichrist must teach his Christians to Worship God as *Jupiter*; And look what form of Religion the Dragon had, and what manner of life he led, the same must Antichrist in his person parallel and maintain; This is the Image of the Beast, which he causeth men to make; and this he effecteth two ways.

Hexaphorum, A Litter or Chayr to be carried up and down by 6. men

1. By deceiving them with lying wonders, and counterfeit miracles.

He perswades them by signes and wonders, that with him they consent to make an Image of the Beast wounded in his sixth head; which at length being made, at his bidding, that wound received in v. 13, 14. 2 Thes. 2. the state of the Dragon is healed, and the Dragon Beast seems to be revived, *Mede*.

2. By

2. By frighting men, and terrifying them with formidable Edicts, Anathemaes, Thunderbolts of Excommunication, debarring men even of civil commerce while excommunicated.

Now it follows vers. 15. *He had power to give life to the image of the beast, that the image of the beast should speak, and cause as many as would not worship the image of the beast to be killed.* Vers. 9.

By which image of the beast is meant not onely (as was shewed before) that Religion which the first beast (*viz.* the Roman heathenish Empire had) and the second beast (*viz.* Ecclesiastical Rome) sought to revive, vers. 14. But also a lively portraiture or representation of that power, and authority, and soveraignty which the Roman heathenish Empire had.

Now it is said in this 15. verse, *Datum est ei dare Spiritum, &c. He had power to give life to the image of the beast*; *i.e.* It is given to the false Prophet, *viz.* the Pope and his Clergy to give life to the Popish secular power to speak, *i.e.* with power and authority to speak, to command and forbid in all Kingdoms, as well to

command by his Edicts those things that were need ful for the defending of his honour and dignity; as also to forbid any other Religion but the Religion of the Beast; and to punish, and that with death, all those that would not obey and worship the Beast.

And indeed, all that power that the Image of the Beast, *viz.* the Popish Secular power hath to rage against the Saints, is given him by the false Prophet Beast, *viz.* the Pope and his Clergy. Hence the Pope and the Papacy affirm, that even Kings and Emperors have from them whatever they have: So that the German *Cæsar* was not Roman Emperor till he was confirmed by the Pope.

And an Emperor, saith *Aretius*, is but an image of him, chosen indeed by the seven Electors of Germany, but confirmed by the Pope; for if the Pope confirm not the new elect, he is no Emperor.

And the matter is so carried in the exercise of this power against the Saints, that whom the Pope and his Clergy do condemn for Heresie, as they call it, they forthwith deliver them over to the Secular

cular power to be killed; as ye may often read in the Book of Martyrs.

In these three last verses, I will endeavour to explain some things by shewing what is probable to be the sence and meaning of these four things in these three verses. 1. The mark of the Beast. 2. The name of the Beast. 3. The number of his Name. 4. The number of the Beast, 666. Ver. 16, 17, 18.

And that no man might buy or sell, save he that had the Mark, or the Name, or the Number of his Name.

Now these are three distinct badges, or characteristical notes of the Beasts Vassals or worshippers. I like well *Forb's* his expression of himself in this point, *All that follow Antichrist, have his Name, but in diverse manner.* Bright man, Parens, Forbes.

1. Some have the character thereof, *i.e.* the name imprinted, and are his proper goods, as having his burning iron and mark; a familiar phrase from the manner of men; these are Priests and Jesuites, Popish Peers and Prelates.

2. Some have his *Name*, yet so as they have not his *Mark*, who have not learned the deepness of Satan, nor are Anti-

christs sworn bondmen; these are the common sort of Papists.

3. Yet some have but the *Number of his Name*, i.e. they are so far from being his sworn and marked slaves, as they are no otherwise his, then so far as they are counted to be so, and numbered among his: So the Annotators upon the Bible; *The number of his name*, i. e. such as are esteemed so to be, and numbered among such.

And a late learned Writer hath further improved this sence. His words are these.

They that have the number of his name, are a company of men taking part with Antichrist, in a more remote kinde of subjection; such as do hold and bring in such doctrines, opinions and practices in worship, as men shall reckon and account them Papists in heart and affection. Such Numerantur Papistæ, *they aim at Popery. And though their professions deny it, yet their actions and corruptions in Doctrine and Worship shall speak it in all mens consciences, especially of all Orthodox and reformed Protestants, who cannot but so judge that it is the Pope they fear and worship.* Further he saith, *They shall profess the Protestant Religion, but in*

their

their practices and underhand dealings and policies depress it, and advance the Popish Religion and party, like these, Tit. 1. 16. They profess they know God, but in their works deny him, being abominable, disobedient, &c. *These are justly to be accounted Papists, and have received the number of his name, which imports a secret cleaving to Antichrist, and to be of his company, as truly as they that receive his name; for though in profession they go not so far as to take that name, or openly to own the Church of* Rome, *yet really they do that which shall cause all men so to reckon them. That of the Apostle,* 2 Tim 3. *is a prophesie of this generation of men. For besides plain* Popery, *which is prophesied of* 1 Tim. 4. *to arise in the latter days, you have in* 2 Tim. 3. 1. *another prophesie of a sort of men that shall arise in the last days (Popery is prophesied of to be in the latter days) who have a form of godliness; and shall be despisers of those that are good; Yea he compares them to* Jannes *and* Jambres, *the cheif of the Egyptian Sorcerers, who by their lying miracles did resist* Moses, *yea and* Aaron *too, which is to be understood, though not named in the Text, as* Calvin *notes, to which two the witnesses are resembled,* Rev. 11. *These,*

ominus, constituit duos Ducet, Mosem & Aaron; eadem Pharaonis magos opponi illis voluit. Calvin on Tim cap. 3.

 saith

This was written above 20 years ago.

saith my learned Author, *are the last Champions of the Beast before his fall*; ergo, *said to be in the last times, who shall proceed so far as to slay the Witnesses in that Kingdom which is the tenth part of the City; then this their folly or madness shall appear to all men, which being discovered shall be their ruin; for they shall proceed no further.* Amen.

Vers. 18.

Now touching the number of the beasts name, *666.* how hath it puzled and tortured all writers to satisfie themselves about the true mystery in the particular intended thereby; I finde four opinions about it, two of them more considerable.

Opinion 1

1. Of those that labour to finde out such names especial in Greek or Hebrew (in which tongues all the letters are numerals, and signifie some number or other) as may agree to this Roman beast; the numeral letters of which name or names may exactly amount to *666.* and they especially pitch upon the name *Latinos*, the numeral letters whereof come to *666.* and multitudes of other names are found out to like purpose, not only by modern but ancient writers; but this opinion about *Λατεῖνος*, *Forbs* saith is so childish an E-

gyptical

gypticall toy that he marvels much how ever any solid mind could propound it for a rare point of wisdom. And tis the saying of a learned English Writer, long before *Forbs* (if I mistake not) *They that have thought to calculate and find out the mystery of Antichrists number 666. in a word, at a word,* he saith, *they are deceived, not knowing the power and construction of the Scripture.*

Voice one of the wilderne 1.

Others hold, that Antichrists power should begin *Anno Dom.* 666. so a late learned Writer hath referred the number 666. to the time of Antichrists revealing, and year of rising and coming to his full power and supremacy, which was in *Phocas* his time; and so would make the 1200 and 60 days to begin then. Which (saving my respect to such a learned man) I judge cannot be the meaning of the mystery; because the 1200 and 60. days, and the Witnesses prophecying in sackcloth begin together. Now the treading down of the holy City (the time when the Witnesses began to propheste in sackcloth) and the womans flight into the wilderness, where she

Opin 2d.

Mr *Stevens* upon the four metall Kingdoms.

So *Bell* and *Bullinger*; which opinion is rejected by *Pareus, Comment. Apocalyp.*

she was fed 1200 and 60 days, is judged by the best Writers upon the *Revelation* to be after the death of *Theodosius*, when the Roman Empire was overrun by the barbarous Nations, which was long before *Phocas* his time.

Opinion 3d.

To this way of Interpretation of the number 666. learned *Marlorat* agrees; his words are these, *Loci hujus tot fere sunt expositiones quot expositores.* And then reckons up, and rejects some common opinions about it, and then concludes thus, *Rectius ergo ad tempus Regni Antichristi nonnulli hunc numerum referunt.---- Vt ad Regem Babylonicum dicebatur Numeravit Deus Regnum Tuum & perfectissime numeravit illud, Dan. 5. 26. Nam completis 70 annis captivitatis populi ei, per Jeremiam prædictus finis Regni illius aderat, perinde igitur est ac si diceret* Joannes, *quemadmodum humana regna diuturna esse non possunt, sed certum habent annorum numerum divinitus, constitutum; ita & Antichristi Regnum; quod ad piorum consolationem dictum est, ne putent Antichristi regnum æternum fore. Nam finem habiturum est, & regno Christi reliqua omnia cessura. Felix igitur est qui numerum hunc bestiæ intelligit, cui a Deo datum cognoscere, &c.* Marlorat on Rev. 13. 1. who quotes for this Mey.

A third third Opinion is also of a learned Writer, who wrote a Treatise many years ago, *Anno* 1592 called *Babylon is fallen*; to which he only sets two letters of his name, *T. L.* and he interprets 666. to reveal *Rev.* 13. 18. the secret counsel & purpose of God concerning the period and final end of Antichrist and his Church dominion. Where rejecting all opinions but this about it, he saith,

1. The

1. The word *Number* is never used in Scripture for the begining and rising of any term of time limited and predicted by the Prophets; but onely for the end, period and determination thereof.

2. He calls it the number of a man; by man saith he is meant, the total sum of that succession of beastly men, which make and constitute the existence and person of one Antichrist; and by the word number is meant the fatal end, and final determination of their raign and government, for so the Finger of God speaketh to *Belshazer*, God hath numbred thy Kingdom *i. e.* God hath ended and finished the days of thy Kingdom.

So that by the number of the beast, is nothing else but the Period and Final determination of the usurped tyranny and damnation of Antichrist, which the Lamb, the Lord and preserver of *Israel*, for the glory of his name, consolation of his Church, and confusion of her foes, shall bring to pass in the year which shall be 666.

3. He saith, for as much as the Egge of Antichristianisme, was laid in the days of *Innocent* the first, successor to *Anastasius*, the first also of that name, in

Anno

Anno 406. And that by expreſs Commiſſion; there was furthermore granted to the beaſt, his heirs and ſucceſſors, 1260. years, for the hatching, foſtring and perfecting this child of perdition and myſtery of iniquity; which being added to 406. by rule of true audit, muſt needs verifie this admirable judgement, which the Spirit of God hath here denounced and determined to make good upon him in the year which ſhall be 1666. In which account and diſcovery of his end, the Holy Ghoſt of purpoſe leaves out the millenary number, as not onely known perfect and immutable, but as reſpecting alſo the common uſe of all Nations, as well Hebrews as Gentiles, who in their ſtiles (for brevity ſake) do no leſs often ſpeak and write by the imperfect number, omitting the millenary, then after the perfect, adding the millenary, as *Munſter* well obſerves.

Vide *Calendarium Hebraicum Sebaſtiani Munſteri.*

4. This learned Author triumphantly concludes this his interpretation, in theſe words to the Church of *Rome*.

And in that year ſhall my Lord of Rome *lay down his proud waves; and although he fortifie never ſo ſtrong, and lay his foundation as low as Hell, and build his Turrets*

as

as high as Heaven, and place his Mitre above the Stars, yet in that day he shall die the death of the uncircumcised, and perish like the Ammorite, whose fruit is destroyed from above, and root from beneath; and the multitude of his offences shall consume the multitude of his Forces; And it shall be more possible for him, and easie to him to weigh the fire, or measure the wind, or call again the day that is past, or recover the verdure of the withered grass (as a holy One saith) than to avoid this counsel and decree of his downfal, here determined by the spirit against him, saying, And the number of him is 666.

Amos 2.9.

This interpretation is very pleasing, and would be less questioned then the former, if it did agree with the beginning of the verse, which the Author calls a little short Preface of the Holy Ghost, to prepare his Reader to attention.

Qui numerum hunc bestiæ intelligit, à Deo datum est cognoscere, &c. Ibid. Marlorat.

Here is wisdom,

That is (saith he) here is the discovery of a mystery, a point of high understanding, and the spirit saith, not he that will, but he that can, he that hath understanding, let him count the number of the beast; but I rather incline to this opinion then the Former.

The

Opinion 4 The 4 opinion is of those that parallel and compare the number of the beast, 666, with the number of the Lambs company, and the new *Jerusalem* 144. which are set as opposites one against another, and as opposites may serve to explain one another. To this end, by computation they find that the Lambs number, 144. is onely builded by multiplication of 12. upon 12. and can no otherwise be multiplied, shewing that the true Church of Christ is built onely upon the 12. Apostles doctrine, and still holds the foundation in all that is built thereon.

But on the contrary the beasts number though it seems more compact, accurate, and uniforme, cannot be raised nor builded upon 12. take what multiplyer ye will, no, can it be divided or quartered by 12. shewing that Antichrists Apostatical Church riseth not on the foundation, much less keepeth the foundation of the twelve Apostles Doctrine, nor can endure to be tried thereby.

Thus far *Forbes* in his Comment, *Rev.* 13. 18. After him Mr. *Potter* hath further improved this Opinion. He saith tis called the number of the Beast, without mentioning any name, also the number

Potter.

ber of a man, without intimating any thing to do with his name. Now the meaning of *Numerus Humanus* is such a number as men usually deal with, and may be numbred by humane art, but it seems there is some skill to be used herein; for he saith (*here is wisdom*) and let him that hath understanding, calculate the number of the beast. And the Holy Ghost sets down the very number, that is to be numbred 666. which number yet cannot be numbred after the manner of men (which way notwithstanding is intimated) but by extraction of the roots of these two numbers, the root upon which the Lambs number and true Church is raised, 144. being twelve, the Apostolical basis; the Root upon which the beasts number, 666. the character of the Antichristian Apostatical Church is raised; being that fatal number twenty five, both which he describes and amplifies at large.

This Interpretation lights so pat upon the Romish *Hierarchy*, that a man cannot but be amazed at so exact a providence; for this learned Writer hath out of History made it even over clear, that 25. is a Character as essentially interwoven into the Hierarchy of *Rome*, as 12.

mo the State of the new Jerusalem;
and these
Six main things that that Holy City is
set out by in Rev. 21.
First, Twelve Gates,
Secondly, Twelve Angels at the Gates.
Thirdly, Twelve Tribes written on
the Gates.
Fourthly, Twelve Foundations, with
names written on them.
Fifthly, Twelve thousand furlongs,
the solid measure of the City.
Sixthly, Twelve manner of fruits of the
tree of life.
These six have their opposites exactly in
the Romish Hierarchy or City,
First, Twenty five Gates, whether
taken literally or mystically for Churches
to baptize in.
Secondly, Twenty five Angels, i. e.
Pastors.
Thirdly, Twenty five Tides or Pa-
rishes.
Fourthly, Twenty five Cardinals.
Fifthly, Twenty five thousand fur-
longs, the Perimeter of which Cube, is
the

the circuit of *Rome*, as the perimiter of the Cube twelve thousand Furlongs, the circuit of *Jerusalem*.

Sixthly, Twenty five Articles of the Creed, which should be the food of the tree of life to all beleivers.

In these essentiall matters, and in many other things besides, hath he evidently shown how exactly the Root 666. is applicable to the Roman Hierarchy, the two horned beast; to whose Treatise I refer the Reader for further satisfaction, also to Dr. *More*, who approves this opinion, and answers the most material objection against it, in his Book of *The Mystery of Godliness*, Book fifth, Page 196. I confess I like this opinion far better then the first, as being in my judgment; 1. More grave and ponderous. 2. More certain and determinate. 3. More conforme and suitable to other mysteries revealed in this book. 4. More accurately

There is another opinion I have met with of the number 666. since the finishing this Treatise, which though new, and different from all the former, yet is worthy of consideration; I refer the Reader to the Treatise Entituled, *Christ and Antichrist*, or 666. *multiplied by* $2\frac{1}{2}$ *whereby the true number of Antichrist*, raign is discovered.

discriminating between Antichrists false Apostatical Synagogue, and Christs true Apostolical Church. 5. And in the right computing whereof, more true Theological, spiritual, and heavenly wisdome will be found.

Thus much of the fifth concurrent time under the second Period, and therein a description of the Beast with two hornes, *Cap.* 13. wherein I have been more large then I intended; I come now to

A sixt concurrent time, under this second Period.

That is, at the same time (*viz.* of the holy City being trod under foot, and the two witnesses prophecying in Sack-cloth, *and the woman fled into the Wilderness*, and of the ten-horned and two horned beast, *Cap.* 13.) the hundred and forty four thousand sing a new song, and live without blame, *Cap.* 14. *v.* 1, to the 6. In which Verse is set down, the true hurches, or Virgin companies constant and pure adhering unto Christ in the midst of Antichristian Idolatries and persecutions, descri-

The State of the Church, and virgin company, during these distresses and persecutions.

Meretrix a Ioanne conspicitur in deserto. Cap. 17. 3. 4. *Ergo tempus bestiæ est tempus deserti* Mede.

described in a vision of the Lamb, and his company standing on Mount *Sion*, when the world wondred after the beast, and worshipped him, then the true Church did adhere to, and attend upon the Lamb. *I looked, and lo a Lamb stood on Mount* Zion, and with him 144000. having the name of him and of his father, written in their foreheads, *vers.* 1.

1. Their standing with the Lamb on mount *Sion*, intimates the notable stability of the Church against all Antichristian Machinations. 1. The Lamb stood as in his Watch-tower, vigilant over his Church for her protection, and they stood as his Servants and Souldiers attending upon him.

2. Their number 144000. is the same number before mentioned in the preparatories to the seventh seal, *Rev.* 7. 4. the number of the true Church, which is built upon the Doctrine of the 12. Apostles, as this number is built onely on twelve (as was before observed) this number is here opposed to the number of the Beast 666. in the close of the former Chapter, which can by no means be built upon twelve.

him. They are said to have his fathers name on their foreheads, or rather the name of him, and the name of his father, &c. which more fully expresseth their Character as opposite to the name of the beast; hereby they are distinguished from the beasts worshippers; this notes their true profession of, and subjection to the Father and the Lamb.

vers. 3. 4. The voyce from Heaven, as the voyce of many waters, and as the voice of a great Thunder, and the voyce of Harpers harping with their Harps, *ver* 2. signifies their pure Gospel-worship, described by the numerous multitude of the Heavenly singers (whereunto these 144000. conforme themselves) resembled to waters, thunders, harpers.

vers. 3. 5. *The new song they sing* is either a new Gospel song since Christs coming, opposite to the old before Christs comming, or new in respect of new conferred benefits under the Gospel, among which this preservation of his 144000. from Antichristian defilements was no small one; the Scripture is wont to call for new songs for new mercies; Here by song we may understand all Gospel-worship, by a Synecdoche, the part for the whole.

And

And during the Beasts Dominion none could worship the Lamb purely without Idolatry upon earth, but those that were redeemed from the earth, that is, bought by the blood of Christ, and brought out of Popery from Antichrists earthly Church, *Cap.* 12. 12.

6. And where it is said They are not defiled with women, *vers.* 4. and to follow the lamb, &c. is signified their spiritual chastity, not being guilty of spiritual whoredome and Idolatry; and their constant attendance upon the Lamb, in all states and places, and their peculiar relation to God and the Lamb, (they being peculiar fruits to him, redeemed out of the prophane mass of the Idolatrous world) is expressed in the latter end of this fourth *verse*. vers. 4.

7. And Lastly, it is said of them, In their mouth was no guile, and that they are without fault before the Throne of God, which notes both their integrity and innocency; their integrity, In their mouth was found no guile. Some Greek Copies read, *ou pseudos*; Idols in Scripture are called lyes, and Idolaters Lyers; it seems to note their freedom from Idolatry, and they did not Hypocritically vers. 5. Isa. 28. 15. Jer. 16. 19.

profess and pretend to be Christians, and yet Idolatrously adore the beast. Finally, their innocency in Gods account is annexed as a reason of the former, *And they are without fault before the throne of God*, vers. 5.

The Seventh and last concurring time, in the Angels prophesie of things that shall come to pass in the Ecclesiastical State, relating to the second Period, Is

Cap. 10. See before.

The Whore of *Babylon*, the Popish Hierarchy ruling and riding the Beast with ten horns, *i.e.* the Princes and Potentates which adhere to the Papacy at their own chusing and liking; *Cap. 17. ver. 3. I saw a woman sit upon a scarlet-coloured beast, full of the names of blasphemy, having seven heads and ten horns.*

Cap. 17.

And the woman was arrayed in purple, and scarlet colour, and decked with gold, &c. vers. 4. where the Whore of *Babylon* is described.

1. By the monstrous beast whereon she sits, cruel and bloody, noted in her colour; full of Antichristian Idolatries, most opprobrious and reproachful to God, noted in her names of blasphemy; and

and besides seven-headed and ten-horned; so that it is the very same beast formerly described, *cap.* 13.

2. By her luxurious and meretricious array and ornaments; *And the woman was arrayed in purple and scarlet colour* (like the beast she sate on) *and decked with gold and precious stones, and pearls.* By her whoredoms she had obtained all these costly deckings; and for winning the greater credit and custom to her whoredoms she was thus gaudily and thus glitteringly attired. Popery is a sumptuous, gaudy and glittering Religion.

3. By her intoxicating cup whereby she amorously allures and enchants her lovers to spiritual lewdness with her, *having a golden cup in her hand, full of abominations, and filthiness of her fornication.* An allusion to the custom of Whores, who in golden cups are wont to give amorous draughts to their Lovers, to provoke and to enflame their love and lust. Now what Religion in the world hath outwardly more specious, curious, golden *pretences*, but inwardly more abominable cursed *Heresies*, *Blasphemies*, *Superstitions*, *Idolatries*, shewing gold without, deadly poison within! vers. 4. *Joseph. Mede.*

4. Her

4. Her whores name. Touching which note,

1. Where it was written, *viz.* on her forehead, intimating she was an eminent notorious whore indeed: *And upon her forehead was a name written*: An allusion to the ancient custom of Stews and Brothel-houses, that on or over the doors of their Cells and Chambers, were wont to write the names of the Whores, as *Tertullian*, *Seneca* and others intimate. But if the Whore was famous indeed, her name and praise was written; not only on her cell, but on her forehead.

Tertullian De pudicit. Sen. Cont. 2. Lib. 1. Vers. 8.

2. Her name it self, describing in great part her nature, *Mystery*, *Babylon the Great*, *the Mother of Harlots*, or Fornications, *and Abominations of the earth*, v. 5.

This name shows 1. that this Whore is *Babylon*, not proper, but mystical *Babylon*. 2. That this mystical *Babylon* is the Mother and most notorious author of all the abominable Idolatries, those spiritual whoredoms in the whole world. This can intend no other but *Rome*.

5. Her extreme cruelty, & bloody tyranny against the Saints, emphatically expressed, being drunk therewith, she had swallowed

lowed so much, *vers.* 6. This Metaphor from drunkenness denotes the height and extremity of her bloodiness; witness Antichrists butcheries of the Saints under the names of *Waldenses*, *Albigenses*, *Leonists*, *wickliviſts*, *Huſſites*, *Lutherans*, *Hugonites*, &c. condemned and destroyed by Antichriſt, because they would not drink of *Romes* whoriſh cup. All Eccleſiaſtical Hiſtories and Martyrologies ſince Antichriſts riſe and reign, fully declare this Whores bloodineſs, eſpecially in her Spaniſh Inquiſition. See *Foxes Acts and Monuments*. Eſpecially conſider the late Iriſh maſſacres deſigned and acted by bloodthirſty Papiſts, to the utmoſt of cruelty in *Ireland*, 1641. as may be ſeen in Doctor *Jones* his Remonſtrance of the ſtate of the Rebellion in *Ireland*; And in the Declaration of the Commons of *England* aſſembled in Parliament, touching the riſe and progreſs of that Rebellion, ordered to be publiſhed *July*, 25. 1643.

This cauſeth in *John* great admiration at the ſtrangeneſs of the Viſion of the Whore, in the latter end of *verſ.* 6. *And when I ſaw her, I wondred with great admiration.*

Which

Which gave occasion to the Interpretation of this Vision more clearly; *And the Angel said, Wherefore didst thou marvail? I will tell thee the mystery of the woman and of the Beast that carries her, which hath the seven heads, and ten horns*, ver. 7.

Rev. 17. 7. The City or Whore of *Rome* is

said to sit upon a Beast, viz. the fourth Beast mentioned in *Daniel*, which is the Roman Monarchy. And what City or people hath so ridden the Roman Empire, as *Rome* hath done? They that suffer themselves to be thus ridden by her, are Abettors and Supporters; they are Peoples, Multitudes, Nations and Tongues over whom this proud City reigns. The Catholick Roman Church they are commonly called by themselves; but by the holy Ghost, The Beast on which the woman sits. *Usher* Rev. 17. 18. in his Sermon before King *Charls*, on Ephes. 4. 13.

Hereupon the Angel doth more clearly interpret and explain the Vision.

1. The mystery of the Beast carrying the Whore.

2. The mystery of the Whore her self.

First, The Angel explains the mystery of the Beast in the Whole, and in the Parts.

First, in the whole, the Beast is interpreted,

1. Partly, According to his Many-form State, or fourfold form and condition

of

of this one and the same Beast. *The Beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition.* *The beast thou sawest,* 1. *was.* And 2. *Is not.* And 3. *shall ascend out of the bottomless pit.* And 4. *Go into perdition.* This very Interpretation it self seems to be a riddle and a paradox, that needs a further interpretation. To omit variety of mens opinions, sundry whereof rather obscure then clear this present Description; This seems plain to be the sence.

So the whore is after interpreted to be the great City which reigneth over the Kings of the earth; *viz. Rome*, for what other City in *Johns* time, did so reign? So the Beast that carrieth this Whore, what can it be but the Roman Empire? which though for substance it was one, *One Beast*, yet for States, conditions and manner of Government, was multifarous or manyform, as here described, *viz.*

This Beast the Roman Empire *Was*, that is, before *Johns* time, when this *Revelation* considering, professeth that he will not *tergiversari*, but granteth, that by *Babylon* is meant *Rome*.

* To this agrees *Irenæus*, *Lactantius*, *Jerom*, which testimony of the Antients *Cornelius a*

lation

Iarien was given, it *was* but in another form and state then in *John's* time, governed by Kings, Consuls, Dictators, Decemviri and Tribunes, all which were past in *John's* time.

And is not, i.e. this beast the Roman Empire is not in *John's* time, under those or any of those five manners of Governments; but under a sixth, *viz.* of *Cesari*, and those both Heathenish and Christian. This sixth head of this beast, that ruled in *John's* days, *viz.* the Heathenish *Cesari*, they became no Christians till *Constantine*. Yet the whore sits not upon this beast, as under any of those forms or states of Government, but on the Beast under another form, which should rise up after them six, as then not in being. *And is not*, viz. the beast under the Pontificial or Papal Government.

And shall ascend out of the bottomless pit, and go into perdition; that is, saith *Mede*, that form of the beast in which he shall carry the Whore, shall be the last form of the beast, beyond which he should not prolong his life. Now what form of this Beast shall ascend out of the bottomless pit? or the abyss, (as tis in Greek) this word *abyss* may be taken either for the *Abyss* of the sea, or the Abyss of hell:

Now

Now take it either way, it agrees to that form of beast that carries the Whore. For that Beast that ariseth out of the Abyss of the Sea, having seven heads and ten horns; as also out of the Abyss of Hell, for the Dragon Satan gives him his power and seat, and great authority, *Rev.* 13. 2. The *Cesars* heathen and Christian were the beasts fixt head or form: The beast at last under the Christian *Cesars*, received by the barbarous Nations a deadly wound, the Empire beginning to be divided about *Anno.* 476. into ten parts, or Kingdomes, *viz.* of *Britons*, *Saxons*, *Franks*, *Burgundians*, *Wisigoths*, *Sweves* and *Alans*, *Vandals*, *Almanes*, *Ostrogoths*, *Grecians*, as Mr. *Mede* hath observed out of *Sigonius*.

The fixt head the Ceasars heathen and Christian, was deadly wounded. The Heathen Cesars received a deadly wound by *Constantine* and his Successors, who overcome the heathen Emperors, and rooted out their heathenish Idolatry, &c. The Christian Cesars received by the barbarous Nations a deadly wound, who dilacerated the Empire into ten Kingdoms; And the deadly wound of the heathenish Cesars was healed by the substituted power of the Beast, in the course of his seventh head, and by his new Idolatry, or Idol-worship, not of Pagan-worship, but of Saints and Angels; The deadly wound of the Christian Cesars was healed, when the Roman Empire divided into ten Kingdomes, was again made up into one for the Carrying of the Whore, by the subtilty of the Dragon and false Prophet.

This

This distracted state or form of the beast, under these ten Kingdoms, at least, though really, and in substance the same with that under the *Cesars*, yet seems to be another distinct power, and as it were the seventh King, *Rev.* 17. 10. which was to continue but a short space, but is indeed the same with the 6. viz. the *Cesars*.

Rev. 13. 3, 12, 13, 14.

The Roman Empire thus cornuted ten, at last by the subtilty of the Dragon, and the false Prophet (the two horned beast Antichrist) is recollected, and all the ten united as in one Empire under the Pope, as head and Monarch thereof, and so his deadly wound was healed. And this is the Pontifician or Papal head, the onely forme of the Beasts State and Government (which seventh bears the Whore) this Pontifician head, or forme of the Emperors Government (in respect of that changed and miserably dilacerated Cesarship, which was as the seventh) seems to be as it were the eighth head or King, but really, and indeed is but the seventh and last head of the Roman beast, and this Papal head goeth into perdition, and in him the Roman Empire shall be utterly abolished.

Rev. 17. 12.

2. As

2. As the Beast in the whole is interpreted partly by his many forme state, or a fourfold forme, so partly according to the Worlds wonderment after this beast (whereby it is evident that this is the selfsame seven-headed beast, and ten horned which was formerly described, *Cap.* 13.) And they that dwell on the Earth shall wonder (whose names are not written in the book of life from the foundation of the World) when they behold that beast which was and is not, and yet is, or rather as some read it (and yet is at hand) for so it notably agrees with the former description in the beginning of the verse. The beast was and is not, and shall ascend out of the bottomless pit; or it may thus be explained, retaining the ordinary reading. The Beast that was, *i. e.* the Roman Empire that was under five former sorts of Government. And is not, *i. e.* is not as yet under the seventh or last form or sort of Government, *viz.* Pontificial or Papal. And yet is, that is, under the sixt form of *Cæsars* at present in *Johns* time, *vers.* 8.

Rev. 13. 1, 3, 4.

παρέστη.

Thus the beast in whole is interpreted.

Secondly, The Beast is interpreted in his

Parts, *viz.* his seven heads and ten hornes what they are; An Emphatical intimation of the singular wisdom required to the true discerning of these misteries, being first premised, *And here is the mind that hath wisdom*

First, The seven heads of the beast, are interpreted to be seven Mountains and seven Kings; that by this double accommodation, this interpretation might be more sure; Partly to seven mountains; the seven heads are seven mountains, on which the woman sitteth, vers. 9. That is, these seven heads are seven hills upon which *Rome* is built, *viz.* the *Capitoline*, *Palatine*, *Callian*, *Aventine*, *Æsquiline*, *Viminal*, and *Quirinal* Mount. For the honour of which seven mountains (saith *Parcus*) an Annual Festival was observed on the third of the *Ides* of *December*, either in memory of *Romulus* the builder of the seven mountained City, or of *Servius Tullus*; who to *Romulus* four Mountains added three more, seven in all; Partly to be seven Kings, *i.e.* seven orders, formes or kinds of Governors or Governments of this Roman Kingdome or Empire, whereof Rome is the Imperial seat.

vers. 10. And there are seven Kings, *viz.* seven orders or sorts of Rulers; Kings, Consuls, Tribunes,

Tribunes, Decemvirs, Dictators, Cesars, Pontificians, or Popes; Five are fallen, i. e. in *John's* time the first five, viz. Kings, Consuls, Tribunes, Decemvirs, Dictators; And one is, i. e. Cesars, that is being in *John's* time, and the other is not yet come, i. e. the dilacerated state of the Cesarship or *Cesarean* Empire into ten Kingdoms at the least, by the Barbarians, as was before intimated; this was as it were a seventh head, but was indeed but of the sixth, being the same in substance with the Cesars, but was to come in *John's* time, and was but to continue a short space, till the Dragon and false Prophet had reunited, and so healed this wounded and dilacerated state of the Empire. Therefore in the Text it is added, *And when he cometh, he must continue a short space*, vers. 10. And the beast that was, and is not, even he is the eighth, and is of the seventh, and goes to perdition, v. 11. That is, the Roman Empire that was under five heads or formes of Government, before *John's* time, and under the sixth head of Cesars in *John's* time (which Cesars were changed as it were into another and seventh form in its dilacera-

Rev. 13.2.

ted state of the ten Kingdoms) yet is not, *i. e.* In *Johns* time, is not yet brought under the last head or forme, *viz.* the Papal, which is the eighth (*i. e.* in respect of the change of the Cesarship into ten Kingdomes, which seemed to be as a seventh, but was indeed onely part of the sixth head) and the Papal head is of the seventh *i. e.* he is indeed the last and seventh head, or form of this beast (in the course of which seventh head he carries the whore) and in this state or form the beast shall be utterly destroyed. Thus of the seven heads and their Interpretations.

Bestia decem cornu peta seu secularis, est universitas illa decem plusmenus Regnorum (in quæ Cæsarum post exturbatum Draconem, Imperium Barbarica plaga dissiliebat) in unam denuo Rempublicam Romanam; redintegrata Draconis impietate, coalescentium. Mede Cap. 15. page. 181.

2. The ten hornes of the Beast are Interpreted to be ten Kings, or ten Kingdomes, *viz.* those ten before mentioned Kingdomes, into which the Empire of the Cesars was divided by that deadly wound of the Barbarian Nations, which ten Kings or Kingdoms were not yet sprung up in *Johns* time, but into which afterwards, the body of the Ro-

man

man beast; in the course of his last head should be discerned, by the deadly wound of the *Cesarean* head: And which ten Kings should unanimously give all their power to the beast, for his restitution and reparation, under the Government of his seventh and last head (For unto this seventh head onely, and not to any of the six aforegoing, these ten horns belong) Now these ten Kornes are interpreted and described,

First, Partly by their constitution, as hath been now explained, v. 16. 17.

Secondly, Partly by their hostile persecution against the Lamb in his Members.

These shall make war with the Lamb, *viz.* by making War with the Saints, and overcoming them 42. months, as was before declared.

Thirdly, Partly by their overthrow by the Lamb, Christ Jesus and his Saints, at last; which overthrow is confirmed both by the Lambs Regal power, and by the Saints three victorial properties. And the Lamb shall overcome them; for he is Lord of Lords, and King of Kings, and they that are with him are called and chosen, and faithful, v. 14.

Hitherto

Hitherto of the interpretation of the Mystery of the beast carrying the Whore.

2. Now of the Mystery of the Whore her self, carried by the beast, which is here also interpreted. Herein note,

1. Her Ample Dominion.
2. Her utter destruction, and
3. Topical Denomination.

1. Her ample Dominion, over peoples of many Nations and Languages, signified by the waters where the Whore sitteth: *And he said unto me, The waters which thou sawest where the Whore sitteth, are Peoples, and Multitudes, and Nations, and Tongues.* v. 15.

2. Her utter destruction and judgement which the Angel promiseth to tell John, is described.

First, By the Instrumental means of her destruction, the ten hornes upon the beast.

Secondly, by the degrees of her destruction from these ten hornes.

And the ten hornes which thou sawest upon the beast, shall hate the whore, and shall make her desolate and naked,

and

and shall eat her flesh, and burn her with fire. vers. 16.

These degrees of their destroying her shall be,

1. Their hatred of the Whore, with whom they have committed fornication.

2. Deserting of her, forsaking themselves to Christs pure worship.

3. Denuding of her, or making her naked, both by words, laying open her filthy and abominable whoredomes and Idolatries, &c. and also by deeds, withdrawing her respective revenues from her, which were wont to be given her.

4. Eating her flesh, not onely by retaining to their own use, her rich incomes, but also by opposing and persecuting her, which in Scripture language is as eating of ones flesh, *Job* 19. 22. *Psa.* 27. 2. *Carnes nostras illi manducant qui nos persequuntur.* Aug. in Locum Tom. 8.

5. Burning of her with fire; When? the punctual time cannot particularly be determined, but it hastens apace, and cannot be far off, if the fifth viol be now running, which shall be poured out upon the forme of the beast, which is now the judgement of many learned Divines; Let the Saints strive mightily

with God, and pray the Whore into flames, for her ruine approacheth; And some of those Kingdomes that helped to raise up the Whore, shall be as ready to pull her down.

Thirdly, Her utter destruction is also described, by the principal cause thereof. Gods providential dispensation according to his Word, who can as easily make these ten hornes unanimous to her ruine, as they were to her rise and raign; For God hath put into their hearts to fulfil his Will, and to agree, and to give their Kingdome to the beast, until the words of God shall be fulfilled, v. 17.

3. We have thirdly and lastly her Topical Denomination. The Holy Ghost so clearly indigitates, and as it were names her, that he that runs may read and not mistake. That this Whore is *Rome*, the known Motropolis and Royal Seat of the Roman Empire, Papists themselves confess. *And the Woman which thou sawest, is that great City that reigneth over the Kings of the Earth.*

Riccra in Cap. 17. Bellarmin. l. 2. de pont. Rom. Cap. 2.

This

This is that beast that goeth to perdition or Destruction.

Of which Destruction God causeth her to be

Fifth, *Forewarned*, cap. 14. vers. 6. and following verses. Which premonition is described in the Vision of three Angels, *i. e.* Evangelical Ministers preaching the everlasting Gospel against the Beast and Beast-worshippers.

It is called the everlasting Gospel in opposition to those innovations and traditions of men, under which the Churches of Christ had laboured a long time, Vide Mr. *Bridge* his Sermon on *Rev.* 14. 8.

1. The first Angel exhorts all that had given their names to Christ by profession, to consider how Gods judgements were now inflicted upon the Heathenish Idols and Idolaters, and therefore to worship God the Creator onely and purely, ver. 6, 7.

This Angel, learned *Mede* interprets of the Council of *Constantinople* in the East, consisting of Three hundred thirty seven Bishops, wherein the worship of the Virgin *Mary*, and invocation of Saints was opposed, 720. And of *Frankford* Synod in the West under *Charls* the Great consisting of about 300 Bishops,

790th. year of our Lord, which damned both the worshipping of Images and also the second Council of *Nice* that established it. Others interpret it of divers in *England*, as *Killington*, *Langland*, especially *Wicklife*, about *Anno* 1371. and of divers in *Bohemia*, *John Husse*, *Hierom* of *Prague*.

Parem, Brightm.

2. The second Angel (the first Angels doctrine being despised) denounceth *Babylons* irrevocable ruine from that time forward, till it be consummated for their obstinacy and impenitency in Idolatries. The substance of the Angels doctrine is a commination of *Babylons* fall, with the reason of it, vers. 8. *Babylon is fallen, it is fallen, i. e.* she is now fallen initially, and shall fall totally and finally. This Angel, *Mede* interprets of the *Waldenses* and *Albigenses*, who first of all others renounced Romish Idolatries, and many followed them, which falling off from *Rome* was the laying of a foundation from *Babylons* fall, till it should be utterly ruined.

3. The third Angel, going beyond the former, warneth all the Worshippers of the Beast what horrible vengeance hangs over their heads, and would fall upon them

them if they persist still in following and worshipping the Beast, and not renounce him. *And the third Angel followed him, saying with a loud voyce, If any man worship the beast and his Image, and receive his mark, &c. the same shall drink of the wine of the wrath of God, &c.* vers. 9, 10, 11.

This Angel, thinks *Brightman* and *Mede*, was *M. Luther*, with his associates and Successors, who so vehemently opposed Papal doctrine and superstition, whereupon followed the eminent Reformation of the German and other Churches. *Luther* (saith *Pareus*) left this Fatidical verse behind him,

Pestis eram Vivens, moriens ero mortua, Papa.

O Pope, I was thy plague while I had breath; and though I dye, yet I will be thy death.

Pareus thinks this Angel to be understood of *Luthers* succession to the end of the world, from *Anno* 1546, because no fourth Angel follows, but Christ sitting on his white throne of judgement.

Secondly, As *Babylon* is forewarned, so her punishments and plagues are not onely

As the seals brought in judgements upon the Pagan world, Trumpets on the Christian world as ruled by Christian Emperors; so the seven last vials are poured out upon the Antichristian world: *Cotton* on the Vials.

These seven plagues are compared to the plagues of Egypt, as Sores, Blood, Darkness, Frogs, Thunder and Lightning: And in the pouring out of these vials understand nothing but meer divine wrath, no mercy runs out of the vials.

Further note, As the seven Trumpets were sounded to the ruine of the Roman Empire, so the seven Vials are poured out to the ruine of the Beast, and to the gradual ruine of the Beast they all tend: For every Vial is a degree to the Beasts destruction, who as he rose, so he shall fall by degrees.

onely threatned, but gradually inflicted; which dreadful judgements and the actual inflicting of them are represented under vials, and the pouring forth of these vials, which vials are full of the wine of that wrath of God poured out without mixture, *Rev.* 14. 10.

This we have in Chap. 15, and 16.

Thirdly, When no reformation doth follow (as did not; for in pouring out of the Vials, it is said, cap. 16. vers. 9. *They blasphemed the name of God &c. but repented not to give him glory*, so vers. 11. they blasphemed God because of their plagues, but repented not of their deeds) God passeth sentence upon her, and destroyeth her; which destruction is briefly touched

touched upon, chap. 17. but is largely and pathetically described cap. 18.

Whereupon in the third Period, follows the description of the great joy and triumph of the Church over the total ruine and destruction of her enemies, chap. 19. and the desired peace and tranquillity of the Church. In this 19. Chapter is set down the victorious triumphs and gratulations of them in heaven, i.e. the Church. *Saying Hallelujah, Salvation, and honor, and glory, and power unto the Lord our God.* vers. 1. And that Period. 3. vers. 1.

1. For the judgement of the great whore fully executed upon her, for her wicked idolatries, and persecuting cruelties against the Saints. vers. 2.

2. For the Dominion of Christ, *Hallelujah, for the Lord God omnipotent reigneth.* vers. 6. Parallel to that in Rev. 11. 15. 18.

3. For the marriage of the Lamb. vers. 7. *Let us be glad and give honour unto him, for the marriage of the Lamb is come,* whose marriage garments are freely given her by Christ, verse 8. *And all the marriage guests which are called to the marriage Supper of the Lamb, are pronounced blessed.* vers. 9. vers. 7. vers. 8.

And

And because this victorious Triumph and gratulation of the Church is for the total ruine and destruction of her enemies; therefore as in the former part of the Chap. *John* speaks of the judgement of the whore, so in the latter part of the Chap. he speaks of the judgement of the Beast and false prophet, together with their Armies of Adherents warring against the Lamb and his Army. These Adversaries are all mustred together under the first Vial in *Armageddon*; now the seventh Vial (the exposition whereof is yet continued) describes the event of the battle in *Armageddon*, viz. the beast and his adherents are entrapped and ensnared really, and suddenly toyled by Christ; the Beast and the false Prophet are both taken, as wild beasts, in Nets and Gins, and are joyntly executed in a most dreadful manner, being both cast alive into a Lake of fire burning with Brimstone. Their whole Army put to the Sword, and the Fowls invited and filled with their flesh, and enriched with their prey.

Rev. 16. 13,14,16. Cap. 19. 11. to the end.

This is to be understood of Christs final victory, not onely spiritually but corporally, over the beast and false Prophet

(now

(now vexed and enraged at the judgement of the Whore,) and this by some remarkable and dreadful demonstration of his providence.

In the 20 *Cap.* is set down the judgement of the Dragon, that old Serpent the Devil and Satan, that had incited and used as his instruments, the whore, beast, and false Prophet, and their followers, to oppose and persecute the Lamb and his Saints: and the 21 and 22. *Chap.* contains the Churches happy estate, upon her enemies destruction, and the glory of the new *Jerusalem*.

These things we may see and learn by observing inwardly the scope of the book of the *Revelation* of Saint *John*, that is, the common term and period whereunto all the particular prophesies and passages in the *Revelation* do joyntly run, and wherein they do ultimately determine: having done with the scope or intent of the Book, I am next, according to the method I propounded in the beginning, to speak of the

Synchronisms:

Synchronisme.

Which we muſt ponder and weigh advisedly, in order to the underſtanding of the Prophecies contained in this book, concerning which I will premiſe four things.

1. A *Synchronisme* of Prophecies, is a concurring or meeting together of things foretold in thoſe Prophecies, at the ſame time, or which may be ſaid to be contemporaneous, or coætaneous, of the ſame time and age, that fall out or come to paſs in the ſame interval or ſpaces of time, or if I may ſo phraſe it, that time together.

2. The order of the Seals, and in them of the Trumpets, is certain and indubitable, the ſame certainly which the number aſſigned to them both doth indigitate or point to as it were with the Finger, *viz.* 1, 2, 3, 4, 5, 6, 7. The Seals are opened one after another in order, in opening of the ſeventh Seal whereof, the Trumpets are ſounded one after another ſucceſſively.

3. There-

3. Therefore the rest of the Prophesies compared, first with themselves, and then with the states by Synchronisms, the order of the whole Apocalyps will be made manifest.

4. These Synchronisms are not built upon the Hypothesis or Judgment drawn from any interpretation, nor do they lean or stay upon the prejudgement of the event of things, but upon the future Characters of the visions themselves, and are Apodictically or demonstratively true, to any that have but a competency of wit and patience to peruse them; as these Synchronisms; The treading underfoot of the outward court, the Witnesses prophecying in sackcloth, the Woman in the wilderness, the ten horned and two horned Beast, the sealed servants of the Lamb, the whore of *Babylon*, the succession of the first six Trumpets, the chief matters of the Apocalyps, being comprehended within these Synchronisms. All these are circumscribed within the space of 1200. and 60. days, or years.

5. The diligent and heedful comparing together of visions that are contemporary, will notably and especially help to the

more certain defining and determining of the beginning and period of future times, foretold in this book, and so to the true understanding of the Revelation; It being one of the greatest difficulties of the Revelation, punctually and certainly to find out the beginnings and periods of the times therein intended.

Now in laying them down I will follow my former method, and without prejudice to any mans judgement, I may persue that method which to me seemes most clear and genuine, most plain and easie to be understood; how-ever the disposing of the Method will not alter the matter.

The contemporaneousness of these Prophecies, or of the visions in these Prophesies, stands thus.

1. The first six seals appertain to the first Period, *viz.* that time when *Rome* was heathen; the sixt whereof signifies the mighty change of things to the advantage of the Church, the Empire becoming Christian. The Visions that are synchronal to the
Rev. 12. time of the six seals, are the fight of *Michael* and the seven-headed dragon, about the

childs

childs birth, wherewith the woman travailed; the measuring the Temple and Altar and them that Worship therein, which are Symmetrals commensurable to the Angels measure. Mr. *Mede* interprets the fight of the seven-headed Dragon and *Michael*, the conflict of the Church of Christ, with the Paganrucky till *Constantine*, and *Theodosius* his time, which therefore as it is synchronal, so it hath great Cognation with the visions of the six Seals. For the Archer on the white Horse aimes at that effect, all the time of that bloody Battel, which he hits and reacheth in the completion of the sixth Seal. Rev. 11.

The inward Court of the Temple that is measured, signifies the pure Christian Church, before it was adulterated by a kind of Christian Paganisme, which condition also of the Church, hath a plain cognation with other things synchronal; as their resolute opposing the Dragon, and their being so serious in their Religion, that they preferred it before their own lives; so that the measure of the Temple and the Altar, and the battel of the seven-headed Dragon and *Michael*, are contemporaneous to the six first

Scales, and one to another.

3. The six first Trumpets, sounding under the seventh Seal, appertain to the second Period, when the Empire was turned Christian, and Paganized again under Christianity. So they appertain to the Churches apostacy, and the cruel persecution of the Members of Christ in this Apostacy. Now I will shew you these things that are synchronal to the six first Trumpets.

Rev.11.2. 1. The unmeasured outward Court of the Temple or holy City given to the Gentiles to be troden under foot, 42. months.

chap.11.3 2. The Lords two Witnesses (at last to be overcome and killed by the beast, after they have finished their testimony) prophecying in Sackcloth 1200 and 60. days.

chap.12.6 3. The Woman that brought forth the man child, and fled from the Dragon into the Wilderness, and was nourished there 1200 and 60. days; or for a time, times, and half a time.

c.13.5,6,7 4. The seven-headed, and ten-horned beast, after the deadly wound of his last head was healed, blasphemeth God and his Tabernacle, and them that dwell in Heaven,

Heaven, marcheth with, and overcomes the Saints 42 months.

5. The two horned beast or false Prophet, who restoreth the first beast, and exerciseth all the power of the first beast before him, whose deadly wound was healed, &c. whose number is 666. Rev. 13. 11. to the end of the chapter.

6. The Lamb, Virgin Company 144000, redeemed from the earth, who alone could learn and sing the new song, standing with him on Mount *Sion*. The Fear and worship of God is commanded, the ruine of *Babel*, and them that worship the beast is threatned. Rev. 14.

7. *Babylon* the great, mother of Harlots and abominations of the earth, sits upon the seven headed beast, now in the course of his seventh head, being ten horned, making the inhabitants of the earth drunk with the Wine of her Fornication, and going to perdition, with which doth Synchronize six of the seven Vials of Gods wrath destroying the beast which are also contemporaneous to the six Trumpets. For pouring out the Vials doth bring ruine and destruction upon the beast, as is manifest from the text, for the conque- Chap. 17.

rours of the beast, do sing the song of *Moses*, *Cap.* 15. 2, 3. And further it doth specially appear from the first Vial, *Chap.* 16. 2. which caused a noysome sore to fall upon the men that had the mark of the beast, and on them that did worship his Image. And from the fifth vial, which was poured upon the throne of the beast and his Kingdom was full of darkeness; also from the fifth Viale pouring out provoking unclean spirits like Frogs to come out of the mouth of the Dragon, beast, and false Prophet, who by their subtle arts of deceiving shall draw the Kings of the earth, and the whole world, to call the Beast his Party together to battel against Christ, to their utter ruine and destruction; therefore the pouring out of all of the seven Vials and destroying the beast, are contemporaneous to the sixth trumpet, also contemporaneous one to another.

Thus I have shewed these seven Synchronals to the six first trumpets sounding under the seventh Seal, which are also contemporaneous one to another.

Now these Visions that are Synchronal to the six first Trumpets, although they be more then any Synchronals be-

sides,

ades, yet they have all a near cognation and manifest colligation one with another.

The general summary of the condition of times they point out, is the Apostacy and degenerating of the Church, which yet is never conceived to all, but that there are some pure Apostolical Christians in it, and therefore to present the two sorts of Professors of Christianity, there are two sorts of Visions.

1. Those of the Whore of *Babylon*, the ten-horned beast, and the two-horned beast relating to the degeneracy of Christendom.

The two Witnesses mourning in sackcloth, the Virgin company sealed of the Lamb, to those that keep the purity of the Church, as these Synchronize with the six first Trumpets, but of which is blown the wrath of God upon the Roman Empire, as it is but just by reason of their Apostacy, as it is also equal with God to protect his own then; And therefore the company of the Lamb are sealed and marked to be kept from the common calamities.

Again, Note, the general Apostacy could not have crept in,

1. If the Ecclesiastical and Secular power had not conspired; therefore there is the two-horned beast as well as the ten-horned beast; Against which are opposed the two mourning Witnesses, the one sustaining the persoa of the faithful magistracy, the other of the faithful Ministery.

Which may refer to the time of *Innocentius*, for then this Apostacy did first sprout out, when Rome obtained at the Emperors hands priority of place, suffrage and censure over all; for as the tree pulls up the creeping Ivy, so the primacy of the Church of Rome pulled up the aspiring supremacy of the Sisson thereof; which Church-preeminency and profit on after long ruffling and shouldering) was first obtained at the hands of *Honorius* (though afterwards upon great concertation or Daggers-drawing, it was by other Cesars and Kings confirmed, renewed and ampliated, and at last compleated in Phocas his time, [illegible]) who by the advantage of the weakness and death of his elder Brother, *Arcadius* having obtained power and protectorship, subjected the Church of the East Empire (which most withstood the West and Roman supremacy) with all other Churches whatsoever, to the Church and Sea of Rome. At the instant suit and importunity of the then Bishop of Rome, whose name was then *Innocent* the first, in the first year of his creation, and in the year of Redemption. 406.

2. And this Apostacy consisting much in gross dolatry, and vain superstition, which according to the Scripture language

is

is termed whoredom; This state is also set out by the Vision of the Whore of *Babylon*, Rev. 17. To which is opposed the Virgin company, *Rev.* 14, 4.

3. There is lastly the like cognation or affinity between the six first Trumpets, and the six first Vials. For as the Trumpets were sounded to the ruine of the Roman Empire, so the Vials are poured out to the ruine of the Beast; out of the first, *viz.* the Trumpets, the wrath of God was blown upon the Roman Empire; out of the other, *viz.* the Vials, the wrath of God is poured out upon the beast his Worshippers, his seat, and throne, and all his partakers, to their utter ruine and destruction. And thus of the Synchronisms that relate to the second Period.

Thirdly, *The Seventh Trumpet* appertains to the third and last Period. The Churches secresy out of her Apostacy, and her graceful and peaceful estate from that time.

Now the *Synchronals* that are contemporary to the seventh Trumpet, and commence at the ending of the Sixth; under which the mystery of God shall be finished; and to the innumerable company,

ny of white-robed; palm-bearing Triumphers of all Nations, Kindreds and Peoples, and tongues, and also contemporary to each other, are

1. The pouring out of the seventh Vial (to the beginning onely of the seventh Trumpet.)

2. The binding of Satan a Thousand years.

3. The first resurrection, and reigning with Christ a thousand years.

4. The holy City, the New Jerusalem, prepared as a Bride adorned for her Husband (in the light whereof the Nations of them that are saved shall walk, and whereunto the Kings of the earth shall bring their glory) cometh down from God out of heaven.

These are the last *Synchronals* that are contemporary to the seventh Trumpet, and commence at the ending of the fixt, and end at the day of Judgement, properly so called; that immediately leads to Hell or Heaven.

These are contemporaneous Visions or mysteries in the Prophesies of this sacred Book, which give great light to the *Revelation*, and are truly the key of it; there-

fore

fore necessary; to the understanding of it.

They that attempt the interpreting of the *Revelation* without the guide of *Synchronisms*, taken from the innate characters of the Visions themselves, do cast themselves upon unnatural, distorted and impossible applications. This may be the reason why many learned men of note (we do not speak of all) have been much mistaken in their Expositions (for to say nothing of that reason given by some, *viz.* That the antient Interpreters in the primitive times, have applied to these times, many things which yet as then had no relation to them; the modern Interpreters following their steps, not minding so much the History as the Authority of the Interpreters, have thereby led themselves and others out of the way). This conceive to be the main reason, the method and harmony of the *Revelation* is not observed. In the *Revelation* all things are set down in good order, what from time to time should come to pass; the Synchronisms or concurrencies of times, are set down one after another, and the *Revelation* and changes in the Ecclesiastical and Civil States, are exactly and

punctu-

punctually distinguished; even as an excellent and well versed Historian is wont to do in the description of humane actions; but contrary to all this many interpreters do pervert, overturn and disturb the method; seek and find out by-ways of error; the things which as *Relata*, belong to one and the same time, they set down as following one another: what shall come to pass after the fall of *Babylon* they place before it, oftimes not knowing themselves where they stick, or how they shall winde themselves out.

Besides they mistake and confound the States one with another; not observing where mention is made of the Ecclesiastical or Civil State: So that many times they apply Monastical matters, and the actions of Antichrist, to that which is in the *Revelation* spoken of the Civil State. Hence it is that the more one doth read some Expositors, the more one is confounded.

But by the benefit of this key or guide of Synchronisms, easily appears how natural a sense is made of every Vision, and how perfectly answerable to History and events.

And

And thus much of the main body or substance of the Book.

Now before I come to the Eleventh Chapter, I will here set down something concerning the time of Antichrists beginning.

If we search the instant of his beginning we shall hardly finde it, seeing in the Apostles time it began to work under a mystery, 2 *Thess.* 2.7. but if we ask the time when he should be revealed, we find it in Scripture to be at the ruine of the Roman Empire, which being the onely obstacle to Antichrist, was first of all to be taken out of the way, that afterwards Antichrist might be displayed in his colours by these three degrees:

1. Of a voluntary succession and removal of the Imperial Throne from that very place where Antichrist should place his Chair. Hence learned men saith, *Rome became the seat of the Beast by the means of the translating of the Seat of the Empire from* Rome to Constantinople.

2. The second of a violent oppression of Christendom by a forraign people, viz. *Gothes* and *Vandals*, which Antichrist by

glosing

glosing and flattery, must win by little and little to the embracing of his abominations, for the more speedy and surer planting of his ten several horns.

3. The third of a fraudulent Usurpation of a double sword, the one spiritual in the Church, the other temporal in the Common-weal, by Antichrist himself then peeping abroad.

For the first it was to fall out at or about the three hundredth year after Christ, about that time was the voluntary changing his seat, dividing his Empire, which *Chrysostom* expounds to be the removing of the let. 2 Thes. 2. 7.

For the second, the overrunning of Christendom by the barbarous Nations, when Antichrist did crouch at the feet of those Tyrants, fawning and flattering them, till out of them such Kingdomes might be settled as might give their power to the beast; This was to fall out about the four hundredth year after Christ.

For the third, when by these horns he was hoysed up to that huge height of unjust Usurpation, as to exalt himself above Kings and Emperors, ruling not onely in the external and temporal estate, but

but even in the faith and consciences of men, this was about that year after Christ, which some interpreters make the number of his name, to intimate unto us, *Rev.* 13. 18.

PART II.

Concerning that great Question, when did the 1260 *and* 30. *days begin, I will here set down further.*

THE great Earthquake, whereby the Kingdomes of the grand Antichrist, the whore of *Babylon*, and all their supporters shall be utterly subverted in all Nations, drawes nigh. It may possibly be with us as it was with the people of the Jews, when our Saviour Christ came in the flesh, or with the Churches of the Gentiles, when Antichrist came. Our Saviour was both come and gone, before the Jews generally would know him for

Rev. 11. 13.

the

the Messiah; and Antichrist was grown to his full age and stature, before the world took any notice of him: So Antichrist is neer his end, and going apace to perdition, before the most of Gods people, do so much as begin a little to discerne it.

That this grand earthquake is at hand, appears because the Beast Antichrist, who is to fall by it, is so well stricken in years, and so near his end.

The whole terme of his life and raign without the womb, (for the mystery of iniquity was framing this Embrio even from the Apostles times, 2 *Thes.* 2. 7.) is 42. months, *Rev.* 13. 5. or 1260. and 60. days, that is so many years, putting a day for a year, as *Numb.* 14. 34. *Ezek.* 4. 6. Now these years grow towards their full period; for it is well nigh so much time since they begun, this will be made to appear by these two Indices.

First, it is almost so long time since the Papall state became the seventh head of the Roman Monarchy.

Secondly, because it is almost 1290. and 60. years since the ten Kings began, and the Beast began with them, as may appear. *Rev.* 17.

First,

First, It is almost so long since the Papal state became the seventh head of the Roman Monarchy; and when it began to be that head, then it began to be the beast, *Rev.* 17. 11. that we may understand this, we are to look upon the Text. *Rev.* 17. 9, 10. 11.

Indice or Evidence first.

Here is the mind that hath wisdom; the seven heads are seven Mountains, on which the woman sits; and there are seven Kings, five are fallen, and one is, the other is not yet come, *And when he cometh he must continue a short space; and the beast that was and is not, even he is the eighth, and is of the seventh, and goeth to perdition.*

See the same Exposition of these words before on the 17. ch.

The seven heads of the Roman Monarchy signifie two things.

First, Seven hills, upon which the woman sits; *i. e.* upon which the City was built, (for the City is called the woman. *vers.* 18.) the seven Hills what they were, see before, page 78, 79.

Secondly, The heads also signifie seven Kings, *i. e.* seven several Formes of Supreme government, that have been in Rome; what these also are, see before, page 78. Of these, five are fallen, when the Apostle received the *Revelation*, that

is, Kings, Tribunes, Decemviri, Dictators, Consuls.

One is] That is the Emperor, a Souldier, chosen for the most part by the Armies.

And the other is not yet come] He doth not say the seventh, but the other; pointing no doubt at the Christian Emperor, who did not differ from the Heathen Emperor, as a distinct form of Government (for they were both Souldiers, and chosen by the Souldiers) but in the quality of his person, the one hating and persecuting, the other loving and protecting Christian Religion.

This sense of the words, though not the same with that I give on *Chap.* 17. *Page* 81, 82. yet meeting with it in a learned Writer since, I thought good here to put it down, and leave it to the judgement of the Reader, to choose which interpretation he likes best.

And when he comes, he must continue a short space] For the Empire when it came into the hands of the Christians, stood but a short time in its strength, a matter of seventy or eighty years, from about the middle of the reign of *Constantine* the great, till then he was exercised with mighty Wars against the Heathen Emperors, unto the end of the reign of *Theodosius* the great, from about *Anno* 316 or 320, to 395 or 397.

It

It follows in the next *verse*, the beast that was and is not, even he is the eighth and is of the seventh, *viz.* The Papel state was in respect of the bulk of the Empire, whereof he is a horne [*And is not*] *i. e.* it hath not any present existence in the Apostles times, as the seventh head; for the time of that is not yet come. *Even he is the eighth, and is of the seventh*] that is, he is the eighth, if you make the Christian Emperor one; but he is indeed the seventh; for there is but seven heads, and he is but the seventh distinct form of Government; *Kings*, *Tribunes*, *Decemvirs*, *Dictators*, *Consuls*, *Emperors*, and the seventh *Pope*.

Now here lies the Argument.

It is well towards the end of the 1200 and 60. years, since the Pope became the head of the Roman Kingdom. *Ergo* the Earthquake that must ruine him and his Kingdom, draws near. To make this appear, we are to know, as some have observed, there were divers degrees of the fall of that vast body of the Roman Empire; one after the death of *Julian*

the Apostate, about *Anno* 365. For then the barbarous Nations invaded, and made huge Havock in the Provinces of the Empire. A second was about *Anno* 410. when *Rome* it self was sacke by *Alaricus* the *Goth*, and the Empire dismembred. A third about *Anno* 485. when ten Kings were risen up instead of the Empire, to which let me interpose one notable one (out of a learned writer) about *Anno* 395. at the death of *Theodosius* the great, the barbarous nations had made many attempts before, but were from time to time, especially by his valour repelled; But upon his death they brake in like an huge inundation, bore down the Empire before them, shivered it in a hundred peices, so as it near recovered any more. This great ruine of the Roman Empire, was six years adoing; for so great a body as the Empire, could not by

2 Thes. 2. 7. The time of Antichrists revealing is when he who letteth is taken out of the way; now this κατέχων, or he that did let the bappearing of Antichrist, is interpreted by Antiquity and late Writers, to be the Roman Empire, not then wholly demolished, but divided and weakened; it was divided after *Theodosius*, into Eastern and Western, *Honorius* raigning in the East, and *Arcadius* in the West; now the Western Empire was the κατέχων which was taken away by the death of *Arcadius*.

created

created meant be ruined in a short time. And it is very remarkable, both because it made so great a change in the Kingdoms of *Europe* and *Africk*, planting them almost universally with new nations and names; and in special because that storm brought our forefathers into this Land, setting here a new Nation and language. It is thirdly also observable, because in it the sixth Head of the Roman Monarchy, the Emperor went off, and the seventh the Pope came on: only the question is about which of these times and degrees was the Empires destruction.

Not so high as *Julians* death; for the Empire stood in good strength after that for thirty years at least; nor so low as 455. when it was quite broken, and not long after lost its very name; but somewhere between, *viz.* either about 406. or 410. years after Christ, when *Rome* itself the head of the Empire was taken. Now if the beasts reign began about or between 406 and 410 then the ruining earthquake must needs approach, considering how many years are gone of the 1260 years.

Object. *The sixth Head of the Empire*

 conti-

continued long after the death of Theodosius *the Great.*

Answ. 1. Not in strength, but was still more and more broken unco its dissolution.

2. It is not absurd to imagine that the six head and the seventh might be in some degree together.

For first, it is but a comparison, not like that natural head, of which there can be but one at once, more makes a monster; and truly this Beast is a monster. Besides the Imperial and Papal Head did not so thwart or cross one another at first, as afterwards they did; so as it might be with them, as Logicians say of contrary qualities; they may consist together in the same subject, *gradibus remissis, non intensis*; they might both of them have their power and not intrench one upon another. Popes at first medled in a manner only with the matters of the Church, as being desirous to settle their Ecclesiastical authority; and the Emperors on the other side almost

Rome became the the Seat of the Beast, by the means of translating the Seat of the Empire from *Rome* to *Constantinople*, from whence ensued the parting the Empire into two parts, by which division is being weakened, and after also sundred in affection as well as in place, was the easier to be entred upon and obtained by the Pope, especially after the death of *Arcadius*. Bishop *Usher* sum of Christian Religion. p. 443.

most wholly busied themselves about the Civil State to govern and defend the Empire.

And yet further (which may lessen the absurdity) before that you shall have in the Roman Government sometimes as it were two heads at once; as Consuls who were for a year, and a Dictatator chosen it may be for three months, or for six moneths, upon some extraordinary exigencies and necessities of State, who was for the time supreme, as namely in matters of war, as the Consuls were supreme for other Civil affairs.

The Earthquake whereby Antichrists Kingdom is to be ruined, approacheth, appeareth by this second Indice or Evidence. Indice or Evidence 2.

Because tis almost 1200 and 60 years since the ten Kings began, and the Beast began with them, as may appear *Rev.* 17.12. *The ten horns which thou sawest are ten Kings, which have received no Kingdom as yet, but received power as Kings one hour with the Beast.*

The ten Kings are the many Kingdoms that sprung up out of the ruins of the Empire, as the Kigdoms of *France, Spain, &c.* These are called horns aptly, because Antichrist

tichrist doth with them as the beast doth with his horn (so the Dragon, *i.e.* the Heathen Empire had done before them, while they were his horn, *Rev.* 12. 3.) that is, propugn himself, and oppugn his adversaries; for this hath been Antichrists course all along, to push down and to gore even to death, for the most part, all those that opposed his Idolatries and Heresies in all nations by those horns, *i.e.* by the Kings and people of those Nations, who have given their power and strength to the beast, *Rev.* 17. 13. and who do generally continue in to the Beast with one mind and consent.

Which have received no Kingdom as yet. For when the Apostle wrote, there was no such Kings in *rerum natura*, or existent in the world, as the King of *France*, the King of *Spain*, &c. These Kingdoms were then horns of the Dragon, *i.e.* Provinces of the Empire, and therefore in the description of the Dragon chap. 12. 3. the Crowns are not said to be upon the horns, *i.e.* upon the Kingdoms, who had then no Kings of their own; but upon the Heads, *i.e.* upon the Imperial head at *Rome*. As for instance, this land *Britain*, was in the Apostles time a Province

vince or Kingdom; but it had no King of its own, and so no Crown; that was upon the head of the Emperor at *Rome*, and he had supreme power over this Island; but when as these Kingdoms became the horns of the beast, they came also to have peculiar Kings of their own; *England* had and hath its King, and *France* its King. And to go on in the description of the Beast, the Crowns are not said to be upon the heads, but upon the horns, *And upon his horns ten crowns*, Rev. 13. 1.

But received power as Kings, one hour with the beast, *i. e.* The Kings and the beast began their raign together; now the Kings and Kingdomes began to arise above 400. years after Christ when the Empire began to be destroyed; Histories do not speak much of them under the name and notion of Kings, till after 400. years, or about 410. but the truth is, Histories are very confused and no wonder; for those were times of strange confusion.

The Roman Empire was by little and little, so divided, that *Anno.* 403. some horns appeared.

Clavis Apocalypt.

The beast is said to begin with them at one and the same time, or as the word may

may be interpreted the first hour; the word in the Greek Text, that signifies one, signifies also first; and so it may may be interpreted, the beast began to rise the very first hour the Kings began to rise, rather then the first hour after they were risen; for therein is a difference of many years, it being almost 60. years from the first breaking of the Empire, before the ten Kingdomes were set up in it. That the word that is here translated (*one*) is used also to signifie first, we may see in many instances, as *Luk.* 24. 1. τῇ δὲ μιᾷ τῶν σαββάτων, which is word for word, one day of the Sabbath or week, but it is generally rendred (and so the meaning is) the first day of the week, the women came to the Sepulcher. Now if the Kings and the beasts begun their raign together, so long since as between 400. and 410. then is this Earthquake which is to ruine him, and them also if they persist in his service (*Dan.* 2. 44, 45. *Rev.* 19. 18, 19.) near at hand.

For two or three years we must not pinch much; it is hard to make an exact account, so as there be no mistake as to time, *Modicum non curat nec prater nec propheta.*

Quest. *What reason have we to think that the Pope about that time began to be the great Antichrist?*

Answ.

Answ. For answer, we are to know there are two particular characters of the Beast, as some Divines observe out of the Text, the former the cause of the latter, viz. 1. Blasphemy, *for he is full of the names of Blasphemy*, Rev. 17. 3. by which understand Heresie and Idolatry. 2. Cruelty, *for he is a scarlet-coloured beast, and makes war with the Saints*, Rev. 13. 7. but both these flow from a higher principle, which is as I may say (*proprium quarto modo*) and a more convertible character of the beast, and that is his primacy or supremacy: This supremacy hath in it two things, that make it up; one is a claiming authority over the consciences of men, and so over their faith and worship; 2. the extending of his power to all Churches and Nations.

I will not say these two are the same things, nor that they issue from one and the same root; but surely this I may say, they are neer a kin, and have their roots not far asunder, because they are generally still found in one and the self-same person.

That

That both these meet in the grand Antichrist, will appear.

First, He arrogates authority over the Soul; So much I take to be intimated in these words of *Daniel*, speaking of him, *Dan.* 7. 25. He shall speak great words against the most high, and think to change times and Laws; that he shall arrogate power to himself, to change Gods Laws, as in coyning and altering Articles of faith, appointing worship for God, &c. (high words, great words against God.) 2 *Thes.* 2. 4. He, as God, sits in the temple of God, shewing himself that he is God; how doth he do that? *viz.* by Lording it over the consciences of Gods people, as if he were God, and thereby deprives Christ of one of the principal flowers of his Crown, which is to have dominion over the faith; see more for this, *Rev.* 13. 5, 6, 15, 16.

Secondly, the great Antichrist is to extend his power, at least presumptively and intentionally, where he cannot do it actualy, *over all kindreds, tongues, and Nations.* Rev. 13. 7.

It

It is Antichristian to claym such authority, though but over one man, or one Church; It is more Antichristian to claym such authority over many Churches; more Antichristian to claym this Authority over whole Provinces; still more Antichristian to claym it over many Princes and Kingdomes; but yet all these do not amount to the grand Antichrist. Why? because there may be a greater. But now he that claims such Soveraignty over all the Churches in the World, is the grand Antichrist indeed, for there can be no greater. Now this the Pope doth; yea, that he may be sure to challenge as large a dominion as Christ hath, he doth not onely arrogate authority over all the World, but also in Heaven and Hell, where Christ hath power, yea in purgatory, where Christ hath no power.

He that will but look upon the sentence condemnatory of Pope *Leo* the tenth, in his Bull against *Luther*, will find this true, wherein he doth not labour to convince *Luther* of error by solid

The Title of *Pontifex Maximus* renounced by *Gratian* and *Theodosius* after him, was after the death of *Theodosius* the first, taken up by the Pope who holds it to this day. So that whatever the Popes name be, *Pontifex Maximus* is his ordinary title. *Corvin* on *Rev.* 13. *verse* 18.

lid demonstrations out of the *word of God*, but mainly because his doctrine was contrary to the decrees of Popes, &c. He doth also charge and command Patriarchs, Metropolitans, Primats, Archbishops, Bishops and all other Ecclesiastical Orders downward, even to the begging Friars; and then all Kings, Electors of the Empire, Princes, Dukes, and so on, and at last all men throughout the whole universal world (the very voyce proper, and native language of the grand Antichrist) on pain of the great Excommunication, that they do not embrace *Luthers* doctrine, nor adhere to, or favour his person.

Pope *Innocent* the first drew all Appeals from other Bishops to the Apostolick Sea, according to former Statutes and Customs, as he he saith in his Epistle to *Victricius*. *Innocent. Epist. 2. ad Victricium. Majores causa ad sedem Apostolicam sicut Synodus statuit, & beata consuetudo exigit, Anno 404 or 406. post judicium Episcopale referuntur.*

Now the Popes challenged this supremacy in some degrees soon after the fourth Century; not to speak of their claiming the title of *Universal Bishop*, nor yet their assuming the title of *Pontifex Maximus*, the name of the cheif Heathenish Priest among the Romans, which dignity many of the Emperors had annexed

to

to their Imperial greatness (which *Gratian* the Emperor first renounced, *Anno* 380 and the rest after him) they did about that time plainly arrogate and usurp a judiciary power over Councils and Churches.

As in the time of *Innocentius* the first, who did sue for, and obtained of the Emperor *Honorius*, Priority of place, suffrage and censure over all Churches: In his time therefore, Historians report, the Roman Church began to swell with pride, and to usurp Jurisdiction over other Churches.

And this appears by the insolent letter which this Pope *Innocent* the first sent to the fifth Council of *Carthage*, in which Council the heresie of *Pelagius* was condemned. This Council sent their letters to this Bishop of *Rome*, expressing therein the decree of the Council. The answer that this *Innocentius* returned to this Council was intermixed with words of swelling pride, as if no decree could be firm unless it had the allowance of the Roman chair.

See *Simpsons* History of the Church. Cent. 5.

Besides they did then claim this prerogative, that Appeals ought to be made to the Bishop of Rome from all Churches, and he to give the last defini-

tive

tive sentence: yea, so zealous were they about this time, that three Popes, *Zosimus*, *Bonifacius*, *Coelestine*, did in the sixth Council of *Carthage*, in which Saint *Augustine* was present, in the cause of one *Appianus*, who had appealed out of *Africk* unto *Rome* (as many had done before) not onely challenge the receiving of Appellations from all Churches, but also forge a decree of the great Council of *Nice*, which had been almost a hundred years before, to support it. This was by the Fathers of the Synod indeed then rejected, and the pretended Canon found to be forged and spurious: yet this was a right by the Popes then challenged.

Before the Council of *Constantinople* which some reckon to be in *Anno* 381. others in *Anno* 383. *Wolphius Lection. memorab. Tom.* 1. *p.* 131. saith, Hoc scilicet tempore gliscebat Antichristus Roma, *i.e.* Antichrist did then begin to appear at *Rome*, &c. yea that very Council of *Constantinople*, consisting of 150 Bishops, moderated by *Nectarius* Archbishop of *Constantinople*, did acknowledge the Primacy of the Bishop of *Rome*, onely reserving to the Bishop of *Constantinople* the second place among the Bishops; and immediately after this Council the Bishop of *Rome* did mightily labour to draw all causes to his own Consistory. *Mason, Mystery of Iniquity*, p. 80.

But this Supremacy they were ambitious of long before, as learned *Brightman* and

and others observe; for in the first great Council of *Nice* where *Constantine* was present, the Bishop of *Rome* was not there: of whose absence *Bellarmine* gives two reasons;

1. It did not seem convenient that the Head should follow the Members.

2. Because in the Eastern Councils always the Emperor was present, or his Ambassador who did challenge the first, at least material place to himself. Lest therefore he should either suffer this, or else make a tumult, he would not go to the Council, but rather sent his Ambassadors. Hence *Brightman* concludes That in the time of this Council, the man of *Rome*, though not outwardly and openly, yet inwardly and secretly did lift up himself above all that is called God, 2 *Thess.* 2. 4.

Bellarm. l. 1. de Concil. & Eccles. c. 29.

Roma Roma. Brightman. Antichrist Nascens.

Antichrist Crescens. Antichrist *Reigning* and *Triumphant*. He was the first, when he usurped an universal Authority over all Bishops. See Dr. *Cracanthorp* his Treatise of General Councils, *cap.* 13. *p.* 186.

From all which I conclude, that about 400 years after Christ, the grand Antichrist was not only as a great big Embrio swelling in the womb and ready to come

forth, but rather as a childe lately born lying in the cradle; that it is probable, yea, I may say, more then probable, that between 403 and 410 Antichrist began.

Object. *Daniel* speaking of these horns, intimates that the little horn Antichrist that grew so great, should come up after the rest, *Dan.* 7. 24.

Answ. He spake as it were in his preception and observation; the little horn rose with the rest, but he did not discern it, until he considered the horns as it were with a prying eye, *vers.* 8. And as it was in the Vision, so it was in the accomplishment indeed; he rose imperceptibly, because the world mistook what manner of Creature he should be.

No, we may rather suspect that Antichrist was up before the Kings, the Papacy having such strange appearance of him, before any of the Kings sprung up. And so some read these words; *They received power as Kings one hour*; not with the Beast, but after the Beast.

Rev. 17. 12. μετὰ τὸν θηρίον, not μετὰ τὸ θηρίον.

Thus I have given two Indices or Evidences to prove, and that *a priori* that the 1200. and 60. days are near to a period. And so the Earthquake that must ruine the Beast, is at hand.

But

But there are two other Evidences of it *a posteriori*, which are more certain and more indubitable.

1. The slaying of the Witnesses, or rather their lying dead in the street of the great City, which precedes the great Earthquake, which shall be at their resurrection.

Contemporary with which resurrection (as a second Evidence) is the pouring out of the fifth Vial upon the throne of the Beast; for at the pouring out of this Vial, this great Earthquake begins, and so continues and ends not till the pouring out of the seventh Vial.

Some think this vial is now about to be poured out.

Of the first of these see the following.

AN EXPOSITION OF THE XI. CHAP. OF THE REVELATION.

Some think this is now to be poured out.

THere are many important things contained in the *Revelation* of Saint *John*, which do relate to our present times, especially in the 11. Chap. and in *Chap.* 16. in the Description of the pouring out of the Vials of Gods wrath.

This 11. Chap. is the heart and kernel of the whole Book.

The eleventh Chapter goes through all the three Periods of times before meanoned, and is as it were an abridgement of the whole *Revelation*.

It

It is declared Unto *John* how things shall come to pass in the Christian Church,

In the first Period, *verse* the first. Period. 1.

In the second Period, *verse* 2. to 3. Period. 2.

In the third Period, from *verse* 11. to the end. Period. 3.

In the first Period, *verse* 1. thus writeth *John*: *And there was given unto me a Reed, like unto a Rod, and the Angel stood saying, Rise and mensure the Temple of God, and the Altar, and them that worship therein.* Vers. 1.

Here the gathering and building of the Christian Church is commanded, unto *John*, under the measuring of the Jewish Temple at *Jerusalem*; the length whereof was 60 Cubits, breadth 20, height 120, which Cubical number of the Dimensions of the Jewish Temple, holds forth of the mystical Temple, the number of the New Testament, the number of them that are sealed, which is 144000. By which is meant the regular parity of the Church, and Religion at the first, which is set forth under the particular vision or mystery, of measuring the inner Court of the Temple, situate immediately next the

holy of holies, where God dwelt betwixt the Cherubins; Intimating that the Primitive Church, and Religion therein immediately next unto Jesus Christ and his Apostles, was exactly examined by, and conforme to the measuring reed of the written word of God, and therefore singularly pure and holy. The Church was then gloriously beautified, and cloathed with the sun of righteousnes, had the moon under her feet, despised all earthly and worldly things, and raigned over the works of darkness, and she had on her head a crown of twelve Stars, the Apostles and the wholesome Doctrine of the same, *Chap.* 12. 2.

Cha. 12. 1.

But though this was a time of great purity, yet it was a time of great persecution, under which the Church was built up at that time; then the Dragon under the Heathen Emperors raged against the Church; the Christians were persecuted, banished and put to cruel deaths, killed like Sheep appointed to the slaughter; hence not onely the Temple but also the Altar is said to be measured, and them that worship therein, *i. e.* in the inner Court, where the Altar of burnt Offerings stood, where the Priests did Sacrifice,

sacrifice; called *Thysiasterium*. Hereby the Holy Ghost meanes, the Christian Church should be exposed to afflictions and persecutions, suffer many grievous torments and tribulations; therefore he setteth the suffering, and miseries they should undergo to be measured out to them, whereby he setteth certain bounds to the Tyrants, beyond which they cannot go; and when they are come so far, then most vengeance overtake them; hence it is that the sacrificed souls of the Martyrs, who were slayn for the word of God, and testimony of Jesus, and yet under the Altar (as slaughtered Sacrifices) cry with a loud voyce to the Lord, holy and true for vengeance, *Rev. 6. vers. 9, 10.* yet under all these persecutions they did worship, *i. e.* serve God truly with purity, so with perseverance to the end; they did stick close to him in all fiers of persecutions, even to the yielding up and sacrificing of their bodies and lives.

Now the persecution of this pure Apostolical Church continued 300. years, till at last *Constantine* the great came to the Imperial seat, whereby the reign of the Dragon came to an end; the Dragon was

cast out of the Church-heaven, *Rev.* 12. This regular purity of the Church, ordered according to the Scripture-rule and standard, continued till after the death of *Theodosius*; it continued till the beginning of the 42. months, when the Devil left his shape of a Dragon, and resigned his host with his residence and seat and great authority unto the beast with ten hornes, when it rose out of the Sea, *Rev.* 13. 1.

See before, p. 10, 11.

Verſ 2.

But the Court which is without the Temple, leave out and measure it not; for it is given to the Gentiles, and the holy City shall they tread under foot, forty two months.

Here in this verſe and verſes following, the ſecond period is ſet down, viz. under the Antichriſtian Vicar in two Synchroniſmes or concurrences of times.

Firſt, the Gentiles tread the Holy City under foot 42. months.

Secondly, The two witneſſes prophecy in ſackcloth, 1260. days.

To begin with the firſt, where begins the Churches Apoſtacy from her primitive Apoſtolical purity, which is ſet forth under

under the particular vision of the outward Court of the Temple, further distant and remote from the holy of holies, signifying the Church succeeding the Primitive Church, in the following ages, should not be so Regular, and conforme to the Canon and measuring reed of Gods word, as the primitive Church, but should grow Irregular and exorbitant, in gentilish idolatrous worship. Prophaning it, as if heathenisme were again revived; for heathenish idolatry by Popery is brought in again. The Heathens worshipped *Saturn*, *Jupiter*, *Juno*, *Venus*, &c. in the Popish Religion, *Mary*, *Peter*, *Paul*, *George*, are set up in stead of these, and called upon in time of distress; so there is but little difference between them.

Here more particularly let us consider,

1. A prophetical direction to leave out the outward Court, or holy City, and not to measure it; the outward Court and holy City seem to be all one, the latter exegetical to the former; for the outward Court was the Place for the holy City, or the people of *Israel* to meet for divine worship, yea, in the wilder-

nels,

nest, the Tabernacle having but one court (into which ordinarily it was not lawful for any to enter into, but the Priests and Levites) where was no outward Court, but the tents of *Israel*, or the Holy City. So these words, outward Court and holy City, mutually explain one another. So then by the outward Court here is to be understood, the outward worship and service of God, which consisted in the outward appearance, and a company of superstitious ceremonies, whereof God takes no notice but rejecteth it; *leave it out, measure it not*, saith the Angel.

2. We have a reason of this direction; for it is given to the Gentiles, &c. i. e. this outward Court or holy City unmeasured is given to the Gentiles, *i. e.* is not to be left out, or cast out as prophane; and that which God will make no account of, yea, to be given to the Gentiles to be trodden under foot 42. months *i. e.* it shall be given or left by Gods just dispensation to the Gentiles, viz. to them that exercise Gentilish Idolatrous Worship, the event whereof should be treading under foot the holy City, as the Gentiles trod *Jerusalem* under foot, hostilly possessing and overthrowing the City,

City; to which this Text here seems to alude; so the Church typified by *Jerusalem* should be possessed and prophaned by Romish Gentiles, and their Idolatries; the meaning is (as Mr. *Mede* well observes) the Antichristian Apostacy, which he calls *Ridiculous Ethnicisme*, *Heathenish revived*, shall prevail over the Christian Church, and shall bring in a new kind of Idolatry, into the places where the true religion was professed, or the imitation of Pagan Worship. This came to pass after *Constantine*, and immediately after the death of *Theodosius*: the *Goths*, *Huns*, and *Alans*, with other barbarous Nations, invade the Romen Empire; ruined and destroyed the same on all sides, whereby the Church (in this sense) as the holy City began to be trod under foot, and the Antichrist had an occasion given to break forth and shew himself. And this treading under foot shall continue 42. months, parallel with the time of the Witnesses prophecying in Sackcloth, which follows.

Luke 21. 24. by being trodden by the Gentiles is meant the imitation of Pagan Worship, introduced by the Apostacy of Christendome. Dr. *More*.

Verse 3.

Verse 9.

And I will give power to my two Witnesses, and they shall prophecy twelve hundred and sixty days clothed in sackcloth.

Here we have the Concomitant event attending upon this defiled and deplored estate of the Church; the Lords two Witnesses prophecying all, the while in Sackcloth, continually bewayling and lamenting the same.

For we must know that the Apostacy and degeneracy of the Church was never conceived so ill, but there were some pure Apostolical Christians in it. The Apostacy though generall, over all tongues, kindreds, and Nations, yet it was not so universal in all individual persons, but there were a remnant according to the election of grace; as in the Baalitish Apostacy, the Lord reserved, not that had not bowed their knees to *Baal*, so in this Antichristian defection, the Lamb upon Mount *Sion* had twelve times twelve thousand that adhered to the Doctrine of the twelve Apostles, *Rev.* 14. 1, 4, 5 And as the Lord had his Saints during all the

Rev. 11. 4.

the reign of Antichrist, so he raised up his magistrates, and his ministers, who in all the several successive ages, in several places, testified against the Tyranny, spiritual whoredomes, and Idolatrous worships, and deceiving frauds of Antichrist. In it is true, as the generality of the people, so the generality of the Magistrates, Princes, and Priests in those times did worship the Beast, *even all that dwell upon the earth, whose names were not written in the Lamb's Book of Life.* But in this general defection both of people, and of their guides and teachers, the Lamb had a remnant with him (*who were called, and chosen, and faithful*) even an afflicted poor remnant of Pastors as well as of people, reserved in the midst of *Babylon*; who during the reign of Antichrist followed the Lamb, did not defile their garments, but preached and prayed, and lived, and died in their constant and conscientious opposition of the man of Sin. It appears not onely from this verse, but also from chap. 12. vers. 6. that the Church, during the whole time of the reign of Antichrist should be in a sad, lamentable, and wilderness condition; yet maugre all the fury of the ten-headed

Rev. 17. 4.

and

and two-horned Beast, the Church is preserved safe all that time in the Wilderness; she is fed and nourished forty two moneths. This woman is not only kept alive in the Wilderness all the time of Antichrists reign, but she is fed and nourished there by Gospel Administrations.

See *Jus Divinum Ministerii Anglic.* p. 35.

She is fed by the two Witnesses (for the prophecying of the Witnesses is contemporary with the womans flight into the Wilderness) even as *Elias* was nourished in the Wilderness, and kept safe from the fury and rage of *Jezabel*.

Doctor More makes the two Witnesses to be the two Testaments, as well as Magistracy and Ministry. Doctor More his Mystery of godliness, Book 5. chap. 19. page 207.

And as God by good *Obadiah* preserved a hundred Prophets of the Lord alive all the time of *Ahabs* bitter opposition against them: Even so the Lord had his good *Obadiahs*, some faithful Magistrates to encourage, support, preserve and nourish the faithful Ministers of Christ (though in a wilderness condition) all the time of Antichrists prevalency. And as the two-horned Beast, and ten-horned Beast, the Ecclesiastical and Secular power conspired and united together in the general Apostasy

Apostacy, which else could not have crept in: so against these are opposed as united together, the two mourning Witnesses, the one sustaining the person of the faithful Magistrate, the other of the faithful Minister. Now the Text saith,

I will give power to my two Witnesses. These two Witnesses prophecying, were not two individual persons, *Enoch* and *Elias*, as *Bellarmin* and other Papists affirm: But a succession of holy men, not in private, but in publike station, stirred up all that time to testifie the truth of Christ against Antichrist.

By the two Witnesses in general, are meant (saith Mr. *Mede*) all the Interpreters and Assertors of Divine truth, who should by their daily complaints bewail the foul and lamentable pollution of Christs Church. This noted by their Prophecying in Sackcloth.

And in particular it is conceived by the two Witnesses to be meant (say learned Expositors) the faithful Teachers and Governours of the Church, both Ecclesiastical and Politick: More especially say the *London* Ministers in their *Jus Divinum Ministerii Anglicani*) the true Ministers *Clavis Apoc.*

sters of Jesus Christ, who are called Witnesses of Christ, *Acts* 1. 8. and whose proper office it is to bear witness to truth and holiness, against all Heresies, Blasphemies, Idolatries and ungodliness of Antichrist.

To these Witnesses power is given, *i. e.* Authority and Commission; yea, the power of Christ is bestowed upon them, by which they are enabled not onely to pray and to mourn, but to prophesie not so much by prediction of things future, as by preaching the everlasting Gospel. It was a mighty power from on high that a few condemned, persecuted Ministers should have gifts to be able, and power to be courageous to preach against the Son of perdition, when all the world wondered after the beast.

To such I will give power that they may edifie and propagate the Church, and preserve them against all Heresies and hostile attempts. *Clavis Apost.*

To my two Witnesses.] Two, because very few in comparison of the Ministers of Antichrist, who were innumerable, and because two Witnesses were sufficient to confirm any truth; but chiefly they are called two, like their types, in allusion

allusion to *Moses* and *Aaron* in the Wilderness; as *Elijah* and *Elisha*, when the *Israelites* worshipped the Calves and Beal; as *Zorobabel* and *Jeshua* in *Babylon*, and when the Return of the *Israelites* from captivity.

And they shall Prophesy] These sackcloth Prophetiers, were not onely Saints who mouthfully bewailed the abominations of those times, that the Holy City should be trampled under foot, but such as by way of Office were distinguished from others, Prophets distinguished from righteous men, and Prophets distinguished from Saints. *Babylon* is therefore ruined, because in her is found the blood of the Prophets and of the Saints, *Revelat.* 17. 24. Mat. 10. 41.

Twelve hundred and sixty days] These are not natural days, but prophetical, every day taken for a year, as *Ezek.* 4. 6. *Numb.* 14. 14. the days of their Prophecying in sackcloth, are twelve hundred and sixty years, and so expire not till the 42. months of the Beasts raign be expired. For months taken prophetically as before, every day for a year, and reckoning

for every moneth 30. dayes; now multiply the 42. by the 30. and the raign of the Beast is, 1200 and 60. years; and though there be great difficulty, when to begin the rise and raign, and most expositors herein much vary, yet in the continuance there is a general accord, and none can rationally make any question of it.

Now if we descend from the words of this Prophecy, and come to observe the answerable events in History, we shall find that in every age there were Witnesses opposing the Tyranny, Idolatry, and Blasphemies of Antichrist; their particuler names, times, places and their manner of resisting the man of sin, it would be too large to insist upon; yet a Catalogue is given of them by Protestant writers, As,

From the 600. year of Christ, to the 16. century, See a Catalogue of the Witnesses in their several ages, in the Ministers of *London*, their *Jus Divinum Ministerii Evangelici*. page. 53. Also the Historie of the Magdeburgen. See also *Illyricus* his *Catalog. Testium Veritatis*. Also *Jacob. Usher, de Eccles. Success. & Statu*. And Mr. Sim. Birchbeck his Treatise called *Protestants reasons*.

Our famous Jewel for 600. years, from the time of Christ and his Apostles, hath abundantly proved, that the truths professed in the reformed Churches, were maintained by the Antients.

And

And in the succeeding centuries, when the man of sin began to prevail, there were in their several ages godly and learned Ministers, who opposed Popish errors, defending the sufficiency of the Scriptures, and of Communions to be received in both kinds, justification by free grace, disclaiming the defilements of worship, in adoring Images, invocation of Saints, praying for the dead, worshipping reliques, declaiming against his supremacy, and Title of universal Bishop, as Antichristian.

Yea, Protestant writers make mention of Magistrates as well as Ministers, opposing Antichrist; yea in this one Kingdome you shall find in History before the Conquest, Kings for piety called Saints, opposing the insolency and wickedness of the Church of *Rome*; King *Edgar* acknowledged no Supremacy in the Pope, but saith, *the care of the Church, ad nos spectat, it belongs to the King, and not to the Pope.* Yea, when the Popes were swelled to that hight, that Kings kissed their feet, yet then the Kings of *England* opposed their Usurpation.

Object. *If the Witnesses Prophecy 1200 and 60. days, then they Prophecy after they are slain.*

Answ. In that sense they are said to be slain, they may prophecy in sackcloth; nay they will necessarily do so, *viz.* performe their witness with sadness and mourning; Their finishing their Testimony, doth not cause their Prophecying to cease, their suffering, and their slaying, is the most glorious part of their sackcloth Prophecy. And so I proceed to the fourth Verse.

Vers. 4.

These are the two Olive trees, and the two Candlesticks, &c.]

That is they are like unto *Zerubbabel* and *Jeshua*, restorers of the Jewish Church under the *Babylonish* Captivity, in resemblance to whom, the two Witnesses should endeavour to bring the Church out of Antichristian bondage and slavery. These are represented by two
Zach. 4. 3 Olive trees, standing on the two sides of the Candlestick, continually supplying

ing it with Oyl; The Candlestick signifying the Church of these times, maintained with spiritual supplies, not by strength or armies, but by Gods special blessing and influence: the Olive Trees extraordinarily dropping Oyl for light into those Candlesticks.

But why two Candlesticks when *Zachary* mentions but one? See the conjecture of Mr. *Mede* upon this Chap.

Vers. 5.

And if any will hurt them, fire cometh out of their mouths and devoureth their enemies: And if any will hurt them, he must in this manner be killed.

Here the witnesses are compared to *Elijah* and *Elisha*, restorers of Gods pure Worship from *Baalitical* Idolatry. In this allusion is signified a double power which is granted to them.

First, A power to avenge themselves against their Enemies, not by any external fire or sword-power (when hurt by them) but their revenge like fire proceedeth out of their mouth; 'tis by the mystical fire of the word they preach, denouncing Gods wrath against their wickedness.

2 King. 2. 9, 10, 11. As *Elisha* called for fire from Heaven upon the Captains and their fifties; *If any shall hurt them, he must in this manner be killed, i. e.* spiritually and mystically by the word of their prophecy, which as fire devoureth them, according to that of the Prophet, *Jer.* 5. 14. he makes his word a savour of death unto death to them; they have ever the vengeance in a readiness for their enemies, 2 *Cor.* 10. 6. Thus they avenge their own wrong; but how the wrong done to the Church?

Secondly, Therefore secondly they have power to avenge the Church of Christ, against the defilers, and Gentilish prophaners thereof. These (saith the Text) *have power to shut heaven that it rain not in the days of their Prophecy, viz. Mystical rain.* As *Elijah* shut Heaven that it rained not on *Israel*, almost consumed with drought and famine, in the days of his Prophecy, till he had destroyed the false worship and worshippers of *Baal*; So these Witnesses by the Keys of the Kingdome of heaven, have power to shut heaven against the Idolatrous Gentiles, excluding them from hope of eternal life, by the blood of Christ; and showers

showers of Divine grace, will they repent and forsake their Idolatrous worship and being mindful of their baptismal Covenant, returne to the pure worship of God, by one mediator Jesus Christ, and so put an end to the mournful Prophecy of these witnesses. Of this power of the Witnesses we have an example, *Chap.* 14. 9. where 'tis said, the third Angel, whereby is meant (according to Interpreters) *Luther* and his Successors, denounceth most woful torments to all the followers and worshippers of the Beast. *If any shall worship the beast and his Image, or receive his mark, &c. he shall drink of the Wine of the wrath of God, &c.*

It is added, *In the days of their Prophecy*] three years and six monthsin *Elijahs* time, answerable to the number of months here, *verse* 2.

Annotations upon the Bible.

Vers. 6.

Lastly, *These witnesses have power over waters to turne them into blood: And to smite the Earth with plagues as oft as they will.*

Where the Witnesses are resembled to *Moses* and *Aaron*, deliverers of *Israel*

out

out of *Egyptian* bondage, and restorers of Gods true worship in the Wilderness. The two witnesses shall exercise the power of *Moses* and *Aaron*, whence Learned *Mede* collects the power of the Witnesses figured in this type, not to belong to all the days of their sackcloth prophecy, but onely to the end of their Prophecy, *viz. the pouring out of the Vials.* As *Moses* and *Aaron* immediately before, and at their bringing of *Israel* out of *Egypt*, turned those waters into blood, and smote them with ten sore plagues: So towards the Period of these two Witnesses Prophecy, when the Christian Church (under their conduct, as it were of *Moses* and *Aaron*) shall now begin to be rescued from the Antichristian bondage, and Tyranny of the Beast, the Vials of Gods wrath like *Egyptian* plagues, shall come upon the beast and his Gentilish worshipers, the plague of the first Vial being a noysome grievous sore, the second and third blood, the plagues of the rest greater and more greivous to be inflicted upon the beast and his party, or the Gentiles treading down the outward Court and holy City, the interpretation whereof I refer till I come to *Chap.* 18.

It

It is enough here to note this last power of the Witnesses to belong to the pouring out of the Vials.

Vers. 7.

And when they shall finish their Testimony, the beast that ascendeth out of the bottomless pit, shall make War against them, And shall overcome and kill them.

Hitherto of the gift and power of the Witnesses.

It followeth now that I speak of the fate or the various consequents and events of their prophetying expressed in this verse; wherein these Witnesses become singularly conform to Jesus Christ, who preached about forty two moneths, i.e. three years and a half, was then slain by the Roman Governour, lay dead three days, , three days after rose again with a great earthquake, and forty days after ascending into Heaven, a cloud receiving him. But to give some light into the Text,

Then they shall finish their testimony.] Translators and Interpreters have been mistaken in rendring these words, thus,

When

ὅταν τελέσωσι *When they have, or shall have finished their testimony*, to think that this killing should not begin till the 1200 and 60 days should be expired; because by this meant the Witnesses should remain in Sackcloth, and the woman in the wilderness, beyond the time appointed, and also the fourth beast should continue to blaspheme longer than 42 months, to all which not onely the plain text, but also the swearing of the Angel, *Dan.* 12. 7. and the great Oath of the Son of God, *Rev.* 10. 6. are contradictory.

Therefore the words must not be rendered in the *Perfect-tense*, *when they have finished*, or in the *Future Perfect-tense*, *when they shall have finished*, but in *Future simplici*, *cum Finituri sunt*, *When they shall finish their testimony*. So *Claverius* in his first *Apocalyptical* dawning, *page* 124. and (*Mede*) in his Commentary upon the *Revelation* reads the words, *When they shall finish*, *i. e.* when the 1200 and 60 days shall draw towards an end. And when now part of the Christian world shall repent of their Gentilish Idolatries, and reforme, and the Witnesses for joy shall begin to lay aside their mourning weeds (though yet they were not

past

past the danger that was propheeyed should come) That seven-headed beast of *Rome* in the courle of his last head, (of which see before *Chap.* 13.) disdaining and scorning the prevalency of these mourning Witnesses by their Prophecying, shall make war against them, overcome and kill them.

First then to speak of the *Witnesses finishing their Testimony*, I agree herein with Mr. *Mede*, that the mourning Witnesses began to finish the Testimony of all the former Witnesses; from the beginning of the reformation of the Reformed Churches, and so on to the begining of the beasts war against them, preceding the killing of them. His words are these (speaking of the Witnesses finishing their Testimony, and of the War and slaughter of them) *quorum primum (inquit) de testium planctu finiri capto ab initio Ecclesiæ reformatæ hucusque continuo factitatum est, &c.*

In the beginning then of the reformation of the Reformed Churches, this finishing began; Now this reformation began in *Germany*, in the raign of the Emperor *Charles* the fifth, by *Luther* and his Associates. *Luther* began the finishing of this Testimony by Sermons, writings, disputa-

impudence, whereby he discovered and detected the lyes and frauds of Antichrist, as *Moses* did the Cheats and falsehoods of *Jannes* and *Jambres*, the Egyptian Sorcerers, which Doctrine of *Luther*, *Charles* the fifth laboured by all means to suppress by conventions, decrees, and edicts; but *Luther* and his Associates being backed and assisted by the Duke of *Saxony*, the Lantgrave of *Hesse*, and other Princes in *Germany*, the Magistrates of fellow Wittenbergs withstood their Edicts and decrees, and answered to them in every point.

Protestation. Entred into a Protestation against them: And of this Protestation the Princes and all that adhered to them were called Protestants, which name is now given to all them that in their Doctrine swerve from the Church of *Rome*. Afterward (being sorely set on threatened by the Emperor) the Protestants entred into a League and Covenant, to aid each other in the Quarrel of Religion.

League and Covenant.

Confession of faith. And not long after the Protestants drew up a Confession of their faith, and presented it to the Emperor; this is that Confession

fession of faith, that is called the *Augustane* Profession.

This finishing of the Testimony of the former witnesses thus begun, was carried on by their example in other Cities and places abroad, whence sprung up other reformed Churches, as of *Helvetia*, *Saxonia*, *Germania*, *France*, *Holland*, *Scotland*, and *England*, last of all reformed.

The finishing then of the Testimony (I conceive) must be by the Magistrates and Ministers of some of these reformed Churches, who shall give in their Testimony against the Churches Apostasy, towards the latter end of the 1200 and 60 days. For the finishing must be meant of the last Witnesses, before the last battel of the Beast against them, whereby he overcomes and kills them.

And it is likely the Witnesses of some of the reformed Churches last reformed, concludes, compleats and make an end of finishing this Testimony, as the Witnesses of the first reformed Churches began it: Yea, not onely by Witnessing against the Apostatical Church of *Rome*, as they did, but by giving the clearest, the fullest Testimony for truth and holiness against the errors and unholiness of Antichrist, for

his

for Church purity, against Church-corruptions, and the Apostacy of the Church of *Rome*, that ever was given this twelve hundred years. So that these last Witnesses may be called *the Finishing Witnesses*, that finish, compleat and perfect the testimony of all the former Witnesses, do it with so much light, and convincing evidence, and with so much heat in their testimony (called fire in their mouths, verse 5.) as doth vex and torment their enemies, and enrage them to a War again them. So much of finishing their testimony. It follows,

The Beast that ascendeth out of the bottomless pit, &c.] That is Antichrist or any of the Beastian party. He is compared to a beast not onely because of his inhumanity, but because of his irrationality, in seeking by killing the Witnesses to hinder the course of the Gospel, 2 Thes. 3. 2.

And he is said to come out of the bottomless pit or Abyss, which may be understood, out of hell, as chap. 9. 2. or out of the sea, as the ten-horned beast

The word in the Greek signifies all these.

By this Beast here is meant the Popish Ecclesiastical Government, who use the temporal sword. *Clavis Apoc.*

did

did, Rev. 13. 1. or out of the body of the earth, or a deep pit in the earth, and so may signifie the two-horned beast, chap. 13. 11. Now the beast and the party that makes War against, overcomes and kills the Witnesses, his party is the Antichrist, chap. 13. 15, 16. Such as either receive his mark, or his name, or the number of his name. The explication of which see before upon chap. 13.

Shall make war against them, i. e. against the Witnesses. We read chap. 13. 7. of the Beasts war against the Saints, *And it was given to him to make war with the Saints and to overcome them*, i. e. saith Mr. Owen, the remnant of the womans seed in the Wilderness, chap. 12. 17. which the same Author conceives to be executed when such a numerous company of the Waldenses and Albigenses, and other true Christians were destroyed, seventy years together.

First intended against the Jewes, after turned against the Christians that would not worship and submit to the beast. Here in this 11. chap. ver. 7. is set down by the holy Ghost, the beasts

war

Note here the War precedes the killing of the Witnesses; a War properly so called, and a War against the Witnesses, as the Magistrates and Ministers of some of the Reformed Churches; for so it did the killing of the Witnesses in the German Churches; the War betwixt the Emperor and the German Princes, especally the *Sweeds* lasted many years, at last ended in a Pacification, a [illegible] which the *Pulvinists* were left, and deprived of the liberty of the Confessors, whereby the Preachers and Professors of the Gospel in the Hereditary Provinces were divilly slain, *Anno* 1650.

war against the Witnesses, which differs from the others regard of the time of it; it being at the latter end of Antichrists reign, when the Witnesses finish their testimony, not when they begin to finish, but when they shall finish; it commenceth from that time.

They were persecuted and fought against by Antichrist often before; but this is the last battel before their death, and ruing again to the ruine of Antichrists Kingdom. Which War (as *Parens* notes) is not onely Ecclesiastical but Civil; for the beast doth stir up Princes of Kingdoms and Provinces to make War against the Witnesses, that he may overcome and kill them.

And shall overcome them.] *i. e.* not by power and armed force, as in the war against

against the Saints, chap. 13. 7. which made way for, and effected a cruel bodily killing of the Saints before mentioned; but he overcomes them by his Jesuitical, or rather horrendes pit policy, bringing it so about, that the secular and ecclesiastical power, like *Herod* and *Pilat* are united against the Witnesses; the latter making use of the former, as a rider makes use of the power and strength of his horse, to ride over, tread down, and kill the Witnesses, *Rev.* 13. 3.

The enemies have now given over this bodily killing of the Prophets and Saints almost this 100 years; few in this space have been called before Tribunals and sentenced to death. Happily some few examples may be found, like a few drops of rain after a great showr, but not many. They have forborn this course, not out of any love or compassion to the people of God, but merely because they durst not, or because they found by proof that this course prejudiced their cause. *Sanguis Martyr. Semen Eccles.*

And kill them.] Now because these words are somewhat killing and discouraging, because the same with those, chap. 13. 7. and import as if this slaughter, because the last, were worse then the first: I will first therefore give you the judgement and opinion of learned *Mede*, of this last killing by the Beast. His words are these,

Neither can it certainly be concluded, that

because this killing that the Beast makes of the Witnesses is the last, therefore it is the greatest and the worst of all that were before it. But it hath and deserves a singular mention and description amongst all the slaughters of the Beast, perhaps not so much for the greatness of it (sure not because of the continuance of it) as because it was to be a sign that the reviving of the witnesses should end soon after it, and that the ruine of the City of Rome should instantly follow it.

So as the compassing about of Jerusalem with Armies, Luk. 21. 20. did foretel and was a sign her destruction and desolation was at hand, and near at her doors; the like here may be intimated (as we may conceive) concerning the destruction of Babylon; when you shall see that triennial slaughter of the Witnesses, then know the desolation of that great City of Rome is at hand.

Now this killing of the Witnesses by the Beast or his party, is to be understood according to the forecited Author, and all like Interpreters, metaphorically or analogically of a civil death. For he is said to dye in that notion or sense, who in that station wherein he stood either Political or Ecclesiastical, or any o-

ther,

ther, ceaseth to be what he was; hence he is said to kill, that doth punish any man with such a death. For in Scripture language to live, is often to be, to be not to be, in which sense we are said to dye to sin, when we are no longer the servants to sin; and to live to Christ, when we begin to be Saints.

The slaying of the Witnesses is to be understood not of a corporal but civil death: Caryl on Job cap. 21. 6.

Furthermore, it appears by the following Verses, it must be meant of a civil death, ver. 8. Their dead bodies lying in the street of the great City three days and a half; this shews it cannot be meant of a natural death; for how should their bodies lye dead in that sense three years and a half, or for three years and a half, or for shorter time?

This killing is plainly meant a killing them as Witnesses, not as men, a throwing them out of their places and stations, as if, mutually dead. Whether this sad time be past, present, or to come, leave others to judge.

Again, it is clear from vers. 11. For look what the resurrection of the Witnesses to life shall be after their killing and lying dead such a time, such must needs be the killings, for no resurrection properly so called can come to pass before Christs coming under the seventh Trumper. But this Resurrection here in the

Currente adhuc tuba sexta. Text is to be while yet under the sixth Trumpet.

Vers. 8.

And their dead bodies shall lye in the street of the great City which is spiritually called Sodom *and* Egypt, *where also our Lord was crucified.*

Here we have the Witnesses unburied estate, and here is the place described where they are killed; for where they lye dead, there they must be killed; Now the Text saith, their dead bodies lye in the street of the great City.

By the great City is meant the City of *Rome*, of which the Angel speaks, *Rev.* 17. 18. and *Chap.* 14. 8. *Babylon* the great City; and that by *Babylon* is meant the City of *Rome*, is granted by *Bellarmin* himself.

Bellarm. l. 2 pontif. Rom. c. 2. & l. 3 c. 5.

It is added, which is spiritually called *Sodom* and *Egypt*, *i. e.* mystically in a mysterious sense and resemblance, another *Sodom* for its spiritual uncleaness, and another *Egypt* for its Tyranny over Gods people. Here note by the way, when ever we read of the plagues of *Sodom* or *Egypt* in this book, and the Visions of it,

it, we are to understand the same spiritually, that is, mystically. For when the Roman state is subject to all these plagues, it is *Sodom* or *Egypt* mystically; we shall meet with something concerning the plagues of *Egypt*, in the pouring out of the Vials; as we did in the History of the witnesses, and of the destruction of *Sodom* in the judgement of the beast; *Chap.* 19. *and* 20. *and* 10. *vers.* the meaning of all which is to be opened with this key; hence also it may be demonstrated, that the Roman Dicion is the subject of the Trumpets; because some of those plagues are *Egyptian* plagues; but to whom should *Egyptian* plagues be brought but to *Egypt*? which the Holy Ghost here makes to be *Rome*.

So we see plainly what is meant by the great City, but what is πλατεῖα, the Street of this great City, is not so easie to unfold.

For certainly it cannot be meant of any Court, Street, or broad place within the City, for these reasons.

1. Because our Saviour Christ (who is said to be crucified in this street) was not crucified in any Street, or market place, either of the City of *Rome*, or of

Jerusalem, but without the gate. *Heb.* 13. 12. therefore the street of the great City is not any street or broad place within the walls of either City, but a place without the City.

2. The word *platea* being put in the singular number, doth note such a kind of state or Republique, the City whereof hath onely one street, not many; but the streets in any great and famous City are more then one; a City hath many streets.

3. We must suppose the bodies of the witnesses to lye there where they are overcome; but there use to be no meetings for War within the Walls of one City, but if they do not meet in the Enemies Country, yet they meet in the Countries and Provinces subject to the City.

4. The dead bodies of the slain Witnesses lye three days and an half, where they may be seen of people, nations and tongues; who will not suffer their bodies to be buried; therefore they do not lye in the street or broad place of any great City, but seem to be dispersed abroad through some of the Provinces, to which for that reason the exposition of the word *platea* ought to conform and agree. If

any shall say the Army of the beast, whereby the Witnesses are slain, may be made up of the people of several nations and tongues, therefore they may easily see the bodies of them whom they have killed. To this I answer, by having recourse to the foregoing reason, *viz.* that so great Armies do not use to meet within the Walls of a City. For the words are altogether so to be interpreted, especially when no reason of the Allegory or resemblance can be pretended, so as there might be no absurdity in the literal sence. What shall I need to say more? by the word πολεως then, is to be understod the Regions or Territories subject to the Dominion of the great City, called a great City, because it hath large Territories, or within the Dominion of the Roman Empire, or in the outplaces thereof. *Brightman* makes the street here to be some part of the Roman Ditton or Jurisdiction, wherein this sad spectacle is exhibited to be seen; other-some of the ten Kingdoms that have been in subjection to this great City, though they are not at this present members of the Political state in the Roman

Annotations upon the Bible.

The word in the Hebrew [illegible] signifies, *Quicquid omnino extra sit, sive extra urbem.* Job. 5. 10.

Empire; and yet it may be have some tye or dependance upon the Popish Roman Empire, for the great whore sits upon many waters, and raigneth over the Kings of the Earth, *Rev.* 17. 1. 18. all which *ad eundem sensum proveniunt.*

Now according to this Interpretation of the word πλατεία, there will be no more obscurity in the following words, (*where our Lord was crucified,*) Christ is said to be crucified in the street of the City of *Rome*, or where the bodies of the slain Witnesses are cast out, *viz.* not in the City of *Rome*, but within the Roman Dition or Dominion, within which Christ was literally crucified; thus much of this Verse; now to proceed,

Non in urbe Roma, sed intra ditionem Romanam. Mede.

Vers. 9.

And they of the People, kindreds and tongues, &c. —— *shall not suffer their dead bodies to be put in graves.*

Concerning which word, whether it may be taken for cruelty or kindness, seems doubtful, and cannot certainly be determined but by fulfilling the Prophecy. Most Writers do interpret the words of the Enemies of the Witnesses, who shall in this last

last persecution be so cruel to them, as not to suffer their dead bodies to be buried, fulfilling that Text, *Psa.* 79. 2. But I incline with *Mede* and others to think the words are to be understood of the friends of the Witnesses. For their enemies are described *vers.* 10. by the name of them that dwell upon the Earth, that rejoyce at this slaughter, &c.

Or rather the intention of the enemies in this civil killing, is the more to expose them to contempt; the bodies lye dead in the street, like despised broken Idols, in whom is no pleasure

But of those that will not suffer their dead bodies to be put into their Graves; this said, they of the people, kindreds and tongues, by which they seem to be plainly distinguished one from another. So then, by them that will not suffer the bodies of the Witnesses to be buried, understand the friends of the Witnesses, which may be so many and so great a number, as make their enemies afraid to proceed to great cruelties against them; their enemies happily would starve

Towards the end of Antichrists raign, the everlasting Gospel going forth, Rev. 14. 15. should bring in a great Harvest to God, and mightily increase the number of the Witnesses. Shall see their dead bodies; The word in the Greek doth import, *Rationem habere*, they shall have some cover over them.

them

them and their families, but their friends will feed them; their Enemies would banish them, totally destroy them, bury them under ground; but the friends of the Witnesses will not suffer their persons nor names, to be so dealt withal. And their Enemies may see their interest so great in the hearts and affections of the people, kindred, and tongues, as may give some check to their violence; for the wound being yet fresh, and affayrs not well setled, happily their Enemies would be loth to make them desperate, or at least it may so come to pass, by the secret favour and endeavour of some great person or persons, things shall not be so carried against the Witnesses as there shall be no hope of a Resurrection.

Three dayes and an half] *i. e.* three years and a half; but here is to be noted, the time here to be computed is not the killing, but the time they shall lye dead, and without life after they are killed; but how long the war lasts, and how long time shall be given for the killing of the witnesses, the fulfilling of the Propehcy will best tell us.

Quam diu quem bellum ipsum durabit, quantumque tempus detur prophetis interficiendis, non nisi eventibus complementum docebit; Mede.

Vers.

Verse 10.

And they that dwell upon the earth shall rejoyce over them, and make merry, and send gifts one to another, &c.

Of the manner of sending gifts in great rejoycings, see *Ester* 9. 19, 20.

They joy now they are rid of, and avenged of these Witnesses, who vexed and troubled their consciences. Aupon the news of the French massacre, which begun on *Bartholmew* day, a Jubilee was proclaimed at *Rome*, the Cardinal of *Lorain* gave a thousand crowns to the messenger, and the Pope caused the massacre to be painted in his Palace: So no doubt such an eminent civil slaughter in Protestant Churches, must needs fill all the Popish world with rejoycings and songs of triumph; the Bestian party then accounting the day theirs, and that they have obtained a compleat victory.

Further note, the Beasts or Beastian parties triumph for three days and a half, must necessarily be computed and estimated, not from the end of the slaughter in all the Churches, but from the slaughter that shall be in that Church wherein the Prophets shall be last slain.

Neither

Neither can we imagine it to be otherwise, unless we should furnish the slaughter of the Prophets to end in all the Churches at once, which to be done in so many several States and Nations at once, is hardly possible. But this joy of the Inhabitants of the earth, *i. e.* the Antichristian world, is but short; for v. 14. there is a Wo Trumpet to Antichrist, and all his Creatures and Confederates, and all the enemies of the Saints, threatning the last and worst of woful destructions to them. *Wo*, saith Christ, *to them that laugh, for they shall weep.*

Thus much of the War against, killing, and the lying dead of the Witnesses; Now of their Resurrection, Ascention, and the consequents thereof, in the 11th, and following verses.

Verse 11.

And after three days and a half the Spirit of life from God entered into them, &c.

Period. 3. Here beginneth now the third Period, where the enemies of the Gospel are quelled, and therewith doth break forth the true peace and tranquillity of the Church. When these three days, or three years

years and a half, come to an end; then also together therewith do expire the forty two months of treading the holy City under foot, ver. 2. The 1260 and 60 days of the Witnesses prophecying in sackcloth, ver. 3. The 1260 and 60 days of the woman in the wilderness, chap. 12. 6. the forty two months of the Beast and his blasphemies, c. 13. 5. The times, time and half a time; which is 1260 and 60 days of the Beast with ten horns, speaking great words against the most High, and wearing out the Saints, mentioned in the book of *Daniel*, chap. 7. 25. 12. 7. But to come to the Text.

After three days and a half the spirit of life &c.] Such as the death of the Witnesses was, such will be their resurrection from the dead, *viz.* a restoring them to their former state, and that not so much by any endeavour of their own, or by any humane help, as by the finger of God, who is wonderful in all his works. So much is intimated in these words; *The Spirit of life from God shall enter into them.* We have such an expression concerning the Jews at the Captivity of *Babylon*; *I will put my Spirit within you, and ye shall live,*

and

and I will place you in your own land. The same will befall the slain Witnesses; God will send them an unexpected help by such means as never entred into any mans mind, thoughts; God will revive them again.

And they stood upon their feet, i. e. they appear again in the publick Congregation, not as bearers only, but as Masters of the Assemblies, and take possession of their places and publickly exercise their ministerial Office; they are unbound and loosed from their grave-cloaths (as Lazarus was when he came forth) and stood upon their feet; they are delivered from the bonds and cords and heavy yokes of humane laws and constitutions that killed them and kept them dead, and hindred their resurrection.

And great fear fell upon them that saw them, i. e. as there was great joy and exultation among the Heathen party at their killing and lying dead, so there will be great terror when they shall see the resurrection of the Witnesses to their former places and functions; then will there be a lively example set before us of that which

which is written in the book of *Wisdom*, chap. 5.

Verse 12.

And they heard a great voyce from heaven, saying, Come up hither.

That is, The Witnesses are not onely restored to their former place and function, but they are raised up to some higher degree of honour: for so saith *Grotius*, their being taken up by a cloud into heaven signifies. See *Dan.* 7. 13. *Isa.* 14. 13. and 19. They shall be called up by the supreme Magistrate to higher honor and esteem then before.

And they ascend up to heaven.] i. e. they enter into their publick charges in the Church heaven, and perform their ministry with great authority.

And their enemies beheld them.] i. e. they that did so before rejoyce at their sufferings: wherein is verified concerning them what is threatned, *Jer.* 50. 11. to 13.

Verse 13.

And the same hour there was a great earthquake, and the tenth part of the City fell, and there

their more slain in the earthquake the names of men seven thousand.

At what time the Witnesses or Prophets are raised to life, and ascend into heaven, there is a great earthquake, a great commotion of the Nations, a great rebellion and combustion in the Roman Empire, a great mutation and change of Political affairs, a great turn of the times. Which great commotion of the Nations, and strange turn of things makes way for the resurrection of the Witnesses, and their restoring to life again, with so great an increase of honour and esteem. The effect of which great earthquake is the fall of the tenth part of the City, and the slaughter of 7000 names of men.

As the natural earthquake shakes the earth, so mystical earthquakes make Kingdomes quake with wars and troubles. Annot. on Bible.

Now that we may come as near to the true sense and meaning of these words as possibly we can, I will lay down and prove two things which will be good grounds to go upon in the explication of the Text.

1. Because no judgement can befal the Beast but what is contained in some of the Viala: This same ruine of *Rome* here described belongs to the fifth Viah, the proof of which is, there is the same subject of the plague in both places, viz. in this

this 11. chap. and in chap. 16 here it is the great City, there it is the throne and seat of the Beast; for *Rome*, the great City, to be the seat of the beast, is so well known that it needs no proof. It is further proved, because the ruine that is here described, doth so nearly precede the finall destruction of the Beast, at the sounding of the seventh Trumpet, as nothing is found to intervene or come between but the passing away of the second woe. But now to the total abolition of the Beast is necessary the pouring out of the seventh Vial; to the passing away of the second woe or that plague from *Euphrates*, is necessary the pouring out of the sixt Vial; therefore the destruction of the great City which goes next before the passing away of the second woe, doth belong to the fifth Vial.

2. The second thing premised and proved in order to the interpretation of this verse, is this, viz. The ruine of the great City in vers. 13. is the very same destruction of *Babylon* which is prophesied of, 18. which I prove thus, because it is evident from that Chapter, that that very same destruction of *Babylon*, or of the City of *Rome*, doth go before the full destruction

of the Beast, and the beginning of Christs glorious Kingdom, at the sounding of the seventh Trumpet. But now the destruction of the City which is here declared, doth so nigh antecede that very Kingdom of Christ, that the Spirit of God (making mention of no other destruction between) passeth immediately to that kingdom, and the description of the seventh Trumpet. Therefore one and the same destruction of that City must of necessity be described in both; for who can imagine or believe that the holy Ghost should altogether pass by the greatest destruction of all, and make mention of some lesser slaughters between, no way to be compared to it?

These things being so, it follows then, that the Interpretation of these words be levelled to this rule, and as it were tried by this touchstone, and so to seek such a sense and meaning of these words as doth best agree with the description of that destruction of *Babylon*, which with what reason may be, we may now see.

Besides, the word ἔπεσε, *fell*, must needs note some effect of an Earthquake, cannot agree to this Interpretation.

And the tenth part of the City fell] By which (I conceive) is not meant the tenth

out

out of many Kingdoms given to the Pope, now taken from him; for then the word should be rather Δεκάτη, then Δέκατον. Nor yet the ten Kingdoms, or any of them subject to the Dominion of the City of *Rome*, who in this commotion of the Nations, fall off from the Papal State, and will be subject to it no longer.

But by this ΔΕΚΑΤΟΝ, this tenth part of the City, I agree with *Mede*, is meant the fall and destruction of whole *Rome*, the City that now is, which is but the tenth part of that which it was, when it was in its glory. The City of *Rome* that now is, in regard of the old City of *Rome*, when she was in her flourishing condition, is but the tenth part, as the same is proved by *Lipsius*. The holy Ghost in the words intimates as much. So much of the great City as was remaining when the great earthquake came, at that time was ruined, τὰς the tenth part of the City; for nine parts many ages before were fallen, partly by the desolations of war brought upon it so many times by the barbarous nations, and partly decayed and worn away with time, and partly destroyed with lightning and tempest; the tenth was reserved for the fate of the Papal

Admirand. lib. 3.

state, the mother of Harlots, which by this earthquake, at the resurrection of the Witnesses shall be utterly destroyed.

It is added, *And in the earthquake were slain of men* (Greek) *names of men, seven thousand.*] Note here, the Text doth not say 7000 are slain by the fall of the City, but 7000 are slain in the earthquake, which earthquake is to shake down the whole kingdom of the Beast throughout the world; therefore by the 7000 men must not be understood (I conceive) so many individual persons. For tis like likely the pouring out of the Vial upon the throne of the Beast, will pass away with so small a slaughter of men. Sure we are, shaking down of the whole kingdom of the Beast, the total destruction of *Babylon*, which Chap. 16. the holy Ghost intimates by this earthquake elsewhere in the *Revelation*, will not be without the slaughter of a far greater number then 7000 men. To satisfie this doubt therefore, we must consider what may be meant by the City here, and what by the names of men.

First, The City or great City, hath a double acceptation in these Prophesies, Being taken either for

First,

First, The Royal City of the Beast; viz. the City of *Rome*, called the throne or seat of the Beast, upon which the fifth Vial is poured out; or,

Secondly, for the Citizens, or for the Romish City, constituted of the Pope and his Cardinals, and the whole troop of the Romish clergy, who, *Rome* being destroyed, burnt to ashes and levelled to the ground, not to be inhabited any more, shall betake themselves to another habitation; and so shall be reserved to the last Vial, at the pouring out of which it is said (besides the destruction of others, of all lands, Nations and Cities, in this earthquake so great as never was such since man was upon the face of the earth) great *Babylon* came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

For that burning and destruction of *Babylon* (taken for the Royal City of the Beast) that is described, *Chap.* 18. *and* 19. doth altogether precede the destruction of the beast and the False Prophet, as is manifest in the Text. To sum up all in a word, happily it may so come to pass, that, that first destruction of *Babylon*,

viz. of the City of *Rome*, may be without any very great slaughter, at least, without the total destruction of the Citizens; for though the City be utterly destroyed, yet a great part of the Citizens may fly from the destruction of the City, timely consulting their own safety, or for some other cause, which the event will make manifest; and thus the doubt or scruple concerning the small number of the slain may be satisfied.

2. And we will yet more fully, if we consider what number may be designed in the words, *names of Men*.

Names of men may be taken for eminent and renowned Men, high and great persons, cheif heads of Noble Families. *Names of men*, is as much as to say men of name: An Hypallage frequent in Scripture, as silver Shekels for Shekels of silver, *Levit.* 5. the Law of righteousnes, for the righteousnes of the Law, *Rom.* 9. Riches of grace for rich grace, *Ephes.* 1. So names of men may here be put for men of name, persons of great honor and dignity, in opposition to men without name, base and ignoble Persons, *Job* 30. According to this interpretation (which nothing can be said against) *Names of Men* signifying

signifying high and great persons (suppose they be of the Popish Ecclesiastical Order, whom we call Church men by great names and titles, distinguished from the inferiour Clergy) if 7000 of these be slayn, how many of a lower rank and order, which the Holy Ghost would not so much as count or reckon?

Besides this, there may another interpretation be given of (*Names of Men*) viz. Companies and Societies of men, which are wont to be called by proper names, as well as particular men; as Cities, Towns, Parishes, Villages, Monasteries, and Nunneries; and what are these (if we consider the Matter) but names of men, as the Roman name is put for the Romans themselves; the *Thebane* Polity, is called the *Thebane* name; what is therefore the Names of those humane Societies, whether they be either of *Rome*, or in that they call the Church State, be the 7000 in this great Earthquake to be slain, i. e. subdued by the adverse power, which the Scripture useth to call death; but we must not rashly determine any thing in a thing to come; the best commentary of a Prophesy, is the fulfilling of it: but I bring these things to shew,

that of these words a larger sense may be given then is commonly conceived. When the word (Name) in Scripture doth not use to be restrained to one single signification. Neither are (Names of men) joyned together in any place of Scripture but in this, neither is the word (Names) Names, taken simply for particular single persons, but onely in two places, *Acts* 1. 15. *Rev.* 3. 4. in other places it hath several significations.

It follows, *And the remnant were affrighted, and gave glory to the God of Heaven*] *i. e.* the rest of the *Parthian* army, are amazed and terrified, and thereby compelled to acknowledge the just judgements of God, which he hath poured out upon them, and to confess their sins, which to do, is to give glory to God.

Vers. 13.

The second woe is past, and behold the third woe cometh quickly.

The second woe is past] the meaning is, this great Earthquake continues to the end of the second woe, or of the sixth trumpet; together with which it is to be finished the Prophecying of the mourn-

mourning Witnesses; For after so great a Victory over the beast, and their ascending up into the Church-Heaven, with so great honour, they put on their mourning weeds no more.

But now if this second wo, or plague of the sixth Trumpet, be the *Turks* from *Euphrates*, flowing in upon, and overrunning the Roman Empire in times past, as was interpreted *Chap.* 9. it cannot be but the passing away of this second wo must be the overthrow of the *Turkish* Empire, the drying up of the waters of *Euphrates*, at the end of the pouring out of the sixth Vial, whereby way is made for the coming of the Kings of the east, *cap.* 16. 12.

At which coming of the Kings of the East, (least there should be left too wide a space betwixt both Trumpets) the seventh Trumpet seems to begin; And so the wonderful preparation of the beast and false Prophet to the *Armageddon* Battel (*Cap.* 16. 13.) together with the event thereof at the pouring out of the last Vial (*vers.* 17.) must be made to begin at the sounding of the seventh trumpet. And truely it seems very congruous, that the preparation to the Battel, as well as the Battel it self, should appertain to the same

Hiatus.

Trum-

Trumpet, but here an objection must be removed out of the way, viz.

Object. *Whether the Beasts 42 months, and the Witnesses 1260 and 60 days, are one and the same terme: but now these days of the Witnesses ending at the sounding away of the sixth trumpet plainly, or second woe. It may very well be asked why the months of the Beast may not be supposed to be longer, when after this time, so great a part of the beast still remains, not to be quite abolished till the beginning of the seventh Trumpet.* It may be answered.

Answ. This may be either because at the calling of the Jews (there called the Kings from the East) a new kingdom begins. Or because in the duration of the beasts reign, there is an eye or respect chiefly to the Empire of the City of *Rome*; but now this great Royal City of the Beast in this Earthquake is taken & demolished; So that the Beast from thenceforth shall have changed his form; when he is driven from his Metropolis it can no longer be counted (which is the signification of his other seven heads) a seven-mountained Kingdom.

Behold I (Christ) come quickly. This begins at the sound of the seventh Trumpet. Wherefore these words immediately follow,

Vers.

Verse 15.

And the seventh Angel sounded.

And the seventh Angel sounds a Jubilee, and then there be great proclamations and acclamations in heaven, that *the kingdoms of the world are the kingdoms of Christ*; and whereas before the Devil, Dragon, and Beast and his horns reigned, now Christ takes to himself his great power, and reigneth, for which the whole Church under the type of 24. Elders praise him, though the Nations be angry, as they ever are, when Christ puts forth his just power.

Called by some Divines the wo-joy Trumpet.

Verse 15, 16, 17, 18.

He now gives reward unto his servants the Prophets, *&c.* and destroys them that destroyed the earth; that is, he ruines the wicked and Idolatrous generation of Antichrist, who wasted his Church before, ver. 18. His tabernacle is now open in heaven, and the ark of his testimony seen, ver. 19. i.e. Christ represented by the ark, is clearly manifested; before, that wicked generation had forbidden men to read the Scriptures, had kept them in unknown tongues, and involved the mysteries of Christ in Masses, and rude heapes of other superstitious Ceremonies; but now he and

all

all his excellencies shall be fully manifested to the Nations.

Now I will not make Application of the explications of this Chapter, it being beyond my scope; only from the time of Antichrists reign mentioned in this Chapter, viz. 1260 and 69 years, and the time of the Witnesses lying dead, which is three years and a half, we may infer for our comfort;

1. That no sorrows or afflictions can steal upon the Church but all are foreseen and determined by God. In all our sorrows and restraints, consider they are foreseen of God, and we are not unseen in them. Let us with *Hagar* in the Wilderness say, *Thou God seest me; Have I also looked after him that seeth me?* Gen. 16. 13.

2. God hath measured out all the afflictions of his Church; that though her enemies may disturb and hinder pure Religion by force and violence, yet it is but for an appointed time. *Antiochus* may interrupt Jewish Religion, and bring In Swines flesh into the Temple; but it is but for three years and ten days, a time, times and a piece of time. Antichrist, that grand enemy of Gods Church, may make havock, and tread under foot the holy City;

ty; but it but forty two moneths, a time, times, and half a time; 1200 and 60 days *Jezabel* wastes the Church, and causeth the Prophets to hide themselves in caves, but it was but three years and a half in the letter; the Jews may bury Christ in the grave, and roll a stone upon him, and seal and watch the Sepulchre, but they can keep him down but onely three days. Know whatever affliction thy self or any member or the whole Church sustaineth, it is not endless; neither shall the whole nor parts suffer one hour more then Gods wisdom hath assigned: The proudest waves cannot pass those bounds and banks which Gods power hath set them.

3. In all the present sufferings and oppressions of the Church this comfort abideth by the Godly, that she is not left of God, nor destitute of his presence, nor without a promise of deliverance; nor without faith of the accomplishment, nor without a joyful hope that the time of this oppression and suppression of the Church is not far from Expiration.

To which I will only add for a Conclusion the words of a late learned Writer. Dr. *More* in his book of the mystery of godliness, Book 5. cap. 17. of the usefulness of Apocalyptick Visions, printed 1660.

I am

Dies vel annus certe statui non potest in quem erunt exequiæ Romæ: tamen ex aliis Scripturis perspicuum est, arbitror, non differendas ad longissimum ultra Sexaginta annos. Brightman Apocalyp. cap. 19. ver. 4. The time when he wrote this Book, appears in his Epistle, to be 1606 Feb. 25.

I am not ashamed to profess that I think it clear out of the Apocalyps that the scene of things in Christendom, will in a short time be very much changed for the better; the time of the Churches appearing that is purely Apostolical both in life and doctrine, appears by the computation of Prophecy to be very near at hand, when the Witnesses shall rise, and the woman come out of the wilderness, and the kingdoms of the world shall be the kingdoms of the Lord and his Christ, and he shall reign for ever and ever. Rev. 11. 11. And he further saith.

There is no stability to be expected in Christian kingdoms (but vengeance will ever and anon flow in upon them) till that City be raised, whose not onely foundation is laid in Twelve, but whose Gates, Tribes, Angels, the breadth and heighth of the wall, and the solid content of the whole City, are nothing also but the replication still of Twelve throughout; that is to say, till that Church appear that is purely Apostolical in Doctrine, Worship, &c.

Which time being so very near at hand as appears by compute of prophesie, it should be

be a great encouragement for every one to look thitherward, and to shake off that dulness and lethargicalness that hath possessed the world so long, as if it would never be better. Wherefore let every Christian believe, repent, pray, reform himself, exhort and encourage his neighbor, conquer his corruptions, resist unto blood, striving against sin. For these times come not by rapine and violence, but by encrease of righteousness upon the earth.

Besides, the characters set upon the 1260 and 30 days, as the treading down of the holy City, cap. 11.2. the division of the Roman Empire into two parts, cap. 12.14. and the rising of the Beast out of the Sea, cap. 13.1. Historians agree to be soon after or about the beginning of the fourth Century.

Blessed is he that keepeth the sayings of the Prophecy of this Book. *Rev.* 22.7. To him which is, and which was and is to come, the Almighty, be glory and dominion for ever and ever, *Amen*, Rev. 16.8.

FINIS.